

*B. Johnson* *THE 2<sup>d</sup> Edition*  
**WORKES OF  
THE REVEREND  
AND FAITHFVLL SER-  
VANT OF IESVS CHRIST**

M. RICHARD GREENHAM, Minister  
and Preacher of the word  
of God :

THE SECOND EDITION, REVISED, COR-  
rected, and published, for the further building of all such  
as loue the trueth, and desire to know the  
power of godlines.

By *H. H.*

ECCLES. 12. 11.

*The words of the wise are like goades, and like nails fastened by the  
masters of the assemblies, which are given by one Pastor.*



AT LONDON  
IMPRINTED BY FELIX KINGSTON FOR  
RALPH IACSON, and are to be sold at his shop  
in Paules Churchyard at the signe of  
the Swan. 1599.



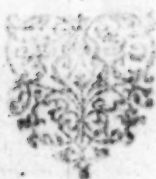
THE  
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M. RICHARD GARDINER  
and Preacher of the word  
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THE SECOND EDITION, REVISED, COR-  
rected and augmented for the better building of all such  
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B. M. A.

Printed by J. Sturges, at the Press of the  
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AT LONDON  
PRINTED BY FELIX KINGSTON FOR  
R. B. LARSON and J. B. LARSON  
in the Strand, near St. Dunstons Church.  
1799.



TO THE RIGHT HO-  
NORABLE AND VERTVOVS  
LADIES, THE LADIE MARGARET  
Countesse of *Cumberland*, and the Ladie  
Katherine Countesse Dowager  
of *Huntington*:

H.H. *Wisheth the increase of all true honor and comforts in this life,  
and after death a crowne of glorie with Iesus Christ.*

**I** May seeme to passe the bounds of  
Christian modestie, so to presse in-  
to your presence (Right Honorable  
and vertuous Ladies) without due  
regard of your persons and places.

But such is your wisdom, that you can, and your  
honorable affectiō, that you will beare with patiece  
the meaneſt ſervant of Ieſus Chriſt. I come (right  
Honorable) as in the name of the faithfull ſervant  
of Chriſt, M. R. Greenham, a man well knowne  
vnto your Honors, and to thoſe moſt religious pa-  
trons of all pietie and good learning, the right Ho-  
norable Earles (of bleſſed memorie) of Hunting-  
ton, Warwicke, and of Bedford, which now ſleepe

## THE EPISTLE

in the Lord. Of them much was he reuerenced in his life time; of your Honors much lamented after death, for that you know the losse of such, to bee no small wrack to the Church and people of God. Now so it is (right Honorable and vertuous Ladies) that piety in this declining age waxeth daisy very faint, and impietie doth much abound: and God hath not only set before you those noble examples for imitation, but also hath enriched your hearts with his faith, feare & loue, (as it well appeares) to embrace his blessed trueth, and to be as nurcing-mothers to the holy religion of Christ. Now then this good seruant of the Lord, God gaue him (to recompence his want of naturall children) many sonnes and daughters begotten by the Gospell to the faith of Christ, and some \* orphanes he left after him, which being cherished and accepted with grace among men, shall truly resemble the fathers heart, which begat them, and stand vp for him, to speake and preach pietie, and the true faith of Christ to posteritie. One of which after a yeres trauell in the nurcing and education, coated and attired (in the best manner that I can) and now able to speake distinctly and comfortably the fathers minde and meaning to all the spirituall sonnes and daughters of GOD in our Church;

\* Or post-humes.

## D E D I C A T O R I E.

Church; bere I doe in loue vnfaigned vnto him,  
and in dutie to your Honors, humbly present vnto  
your Honorable protection.

If the holy Ghost thought good, to commend his  
great and most diuine oracles (which haue a singu-  
lar kinde of spirit, life, and power in them, knowne  
to all true beleeuers) to the Church and people of <sup>Luk. 1. 3.</sup>  
God, vnder the patronage (as it were) of honorable <sup>2. Ioh. 1.</sup>  
and vertuous Nobilitie, (for that Inferiours neg-  
lect euen the best things, which their Superiours  
seeme lesse to account of, and examples do best pre-  
uaile with vnbeleeuers): No marueile (right ho-  
norable Ladies) if the seruants of God desire the  
like fauour and patronage for their labours, euen of  
those whom the Lord hath set as bright shining  
starres among men.

Your Honors shall finde in this first portion of  
this worke a delectable and comfortable Varietie  
of graue experienced counsels, which may serue as  
precious remedies (wisely applied) for many euils,  
and holy directions for the good gouernment of a  
Christian life, and most diuine rules grounded  
vpon Scriptures, and well approued by his long  
practise, seruing well to appease the rage, and to  
quench the scorching flame and fierie darts of the  
diuell,

## THE EPISTLE

*diuell, which so torment all poore distressed consciences in this life.*

*Such experience and good liking haue your Honors had of this man of God, of his godlines and grauitie, and of the manifold gifts of God in him, that I neede say no more, as any way doubting of your Honorable acceptation. I haue been bold thus to knit your Honors together in this one Epistle, because I am well assured the spirit of grace hath knit your hearts together, in his faith and feare: and for that you were so knit together in loue vn-*

*faigned to this holy seruant of Christ, this worke then I commend vnto your Honors, and your Honors and it, to the good blessing and holy protection of the*  
*Almightie.*

*Your HH. to command:*

**HENRY HOLLAND.**



## THE PREFACE TO THE READER.



*THE lippes of the righteous feede many.* The true PROU. 10. 21.

diet of the soule is an art, most rare, a very diuine facultie: It must be granted, that the liuely voice of the Prophets feedeth most effectually, searching euen the secret chambers of the soule, and working greatest impressions in the heart. The holy bookes and

monuments of the righteous are as strong chefts and storehouses, wherein God hath euer reserued most precious foode for posteritie: neither may we reiect the industrie of the Heathen: for they haue some foode meete for liberall men in matters naturall, and politike, seruing well (if due regard and choise be had) for our direction in things appertaining to this present life. All wise men are circumspect what they feede vpon, to preserve their bodies, and ought they not much more to be respectiue wherewith they feede their soules? Some regard only the lips of the righteous, and feede long before they be strong men, or haue their wits exercised to discerne good and euill. Some attend only the hand and bookes of the righteous, and these know little how soundly and trulie the beleeuers minde and heart be fed by the breaking of the bread of life. Some regard neither: these men starue their soules with ignorance, and are settled in Atheisme and prophanenes. Some attend both, and haue well tasted of the good word of life, and goe on from strength to strength, vnto the measure of the age of the fulnes of Christ. Some yet there are which neither regard righteous men, nor righteous matter, but feede \* indifferently vpon all bookes alike, to the great hazard of their owne soules: these men are vaine, and feede themselues with vanitie. The diuell in elder ages in the blinde Papacie, fed blinde soules with fables, and idle

*Ephes. 4. 13.*

*\* Intemperan-*

*ria genus est.*

*Seneca lib. 13.*

*epist. 89.*



# TO THE READER.

Friers inuentions : now mens wits be refined, they can no more feede on such drie stubble. He feedes daintie eares with choise of words, and vncleane hearts with the vnchaste and wanton loue-songs of Italian Poetry. Such food breeds many vncleane beasts in citie and countrie. Such men cannot loue the truth and holines, because they are replete with error and vncleaneenes.

*Non discenses  
necessaria, quia  
supernacua di-  
dicerunt, Senec.*

In his School-  
master.

M. Ascham, a man greatly to be commended for his learning and good affection to pietie, of this matter writes on this manner. These inchanters of Circes (saith he) brought out of Italie, marre mens manners in England; much by example of life, but more by precepts of fond bookes, translated out of Italian into English. Againe, tenne Sermons at Pauls Crosse doe not so much good for mouing men to true doctrine, as one of those bookes doth harme with inticing to ill liuing. I say further, these bookes tend not so much to corrupt honest liuing, as they doe to subuert true religion: More Papiſts be made by your merry bookes of Italie, then by your earnest bookes of Louaine. This complaint ought wise men to consider well of, for that the world was neuer more full of Italian conceits, nor men more in danger for the long contempt of Gods trueth to be Italianated. The diet and cure of soules afflicted is a very great mysterie, wherein but few haue trauelled to reduce that matter into any good forme of art, or to giue vs any good method of practise. M. Luther, M. Beza, Vrbanus Rhegius, M. Taffin, and others, haue very excellent formes of consolation; and many godly brethren in our times haue ministred good helpe for the cure of soules afflicted: but wanting art and good experience, we conceiue the danger to be great, and often (as blinde Empyrikes) cause it to be greater; for that we rather gesse vncertainly to apply good remedies, and speeches vnto the sicke, then know how to proceede by any certaine rule of art, and well grounded practise. If the naturall Phisition might truly say, as touching his facultie, *\*Vita breuis, &c.* much more assuredly may the spirituall Phisition prefixe such an Aphorisme to all this mysterie we haue in hand. For herein the godly learned know it a matter far more difficult to iudge what secret causes breede the hidden distemper of the soule: and here it is farre more dangerous to proceede onely by experience, without art and skill. And here we must

\* Ο βίος βραχύς,  
ὡς τὸ γέννημα μαραίνε-  
ται, καὶ ὡς ἡ φλόξ ἐσθλὴ  
καυτὴν κατακαίει, καὶ ὡς  
ὁ ἥλιος καὶ ἡ σελήνη  
κατακαίονται, καὶ ὡς  
ὁ ἄνθρωπος καὶ ἡ πόλις  
κατακαίονται, καὶ ὡς  
ὁ κόσμος κατακαίεται.  
1. Αποκ. 18.



TO THE READER.

as carefully respect all occasions and circumstances of time, place and persons: *For a word spoken in due time, is like an apple of gold with pictures of silver:* so the contrary, vnreasonable and impertinent speeches be most dangerous. Prou. 25. 11.

The patient here must do his part, *pro ut fides patientis adiunat:* Cypr. tractat. 4. de Idolol. vanitate. and the assistants must be of like tender affection, & good means must informe & time conuenient & rightly be applied. \*It fares here with vs, as with other men in humane sciences, we know the afflictions of the mind to be very great and dangerous, but how great and perilous, all men cannot so well conceiue, much lesse how with art and skill to proceede in the practise of this cure. \*Magnum esse solum Philosophus probabit, quāuis sit, Mathematicus, qui vfu quodam, & exercitacione procedis: sed vt procedat, imperanda illi quādam principia sunt. Senec. lib. Epist. 13. Epist. 89.

This reuerend man of God M. GREENHAM, was a man in his life time of great hope, and could haue giuen best rules for this vnknown faculty: for that the Lord by his good knowledge and experience, restored many from vnspeakeable torments, and terrors of minde; of which some are asleepe in Christ, and as yet liuing not a few. If the Lord had not so loone translated him to rest, he was no doubt as fit, and as willing as any in our age to effect this matter. Of his knowledge this way, all the godly learned that knew him, both can and will speake, I doubt not. Of his good will herein to posteritie, let his owne words testifie the good desires of his heart: for by a speciall occasion he speaketh of himselfe on this manner. He hath had a long time a settled disposition (as he trusteth) of God, to studie the cases of conscience, to succour the perplexed in them: he hath been so filled with cōpassion to the afflicted, (which God wrought in his hart) as if he had been distressed with them: He hath seen the manifold blessings of God vpon his trauell. Again, that many godly learned friends would perswade him to the aforesaid studie, by these and such like arguments. First, that hereby he might traîne vp some yonger men to this end, and communicate his experience with them. Secondly, that he might leaue vnto posteritie a commentary of such particular maladies, as through Gods blessing he hath cured, togethier with the meanes vsed to that ende: and because precepts are wanting, rules of direction in such cases (by a thorough searching, with a diligent and continuall obseruation and conference with others learned & experienced) might in this age, or in the age following, be brought to some forme of

„ In his Apo-  
„ logic.

„ In the same  
„ booke.

# TO THE READER.

“ of method and art, whereby the knowledge and experience of  
 “ these things might be made common to many, not onely to the  
 “ fruitfull curing, but also the healthfull preuenting of manifolde  
 “ mischiefes. Thus far his own words.

Let these graue Counsels and fruitfull obseruations in this  
 first part of his holy workes, (which I haue here published) testi-  
 fie how mindfull and carefull he was for many yeeres, to giue  
 herein a comfortable direction for posteritie.

I am the meanest and the weakest of many brethren to write  
 of this reuerend mans life, and labours in the Church of God :  
 yet had I rather be noted of some for want of skill, then of any  
 for want of loue and affection to so louing a father. I haue  
 knowne his life for many yeeres, and reioyce in heart to haue  
 knowne it, for that most rare graces of Gods spirit did shine in  
 him, all tempered as with faith vnfained vnto Christ, so with  
 bowels of compassion and loue towards men. In his holy mini-  
 stry, he was euer carefull to auoide all occasions of offence, de-  
 siring in all things to approue himselfe as the minister of Christ;  
 he much reioyced and praised God for the happie gouernment  
 of our most gracious Queene ELIZABETH, and for this bles-  
 sed calme and peace of Gods Church, and people vnder it; and  
 spake often of it both publikelie and priuatelie, as he was occa-  
 sioned, and stirred vp the hearts of all men what he could to  
 pray, and to praise God with him for it continuallie: yea, this  
 matter so affected him, that the day before his departure out of  
 this life, his thoughts were much troubled, for that men were so  
 vnthankfull for that strange and happie deliuerance of our most  
 gracious Queene, from the dangerous conspiracies and practises  
 of that time. He was the speciall instrument and hand of God  
 to bring many, both godly and learned, to the holy seruice of  
 Christ, in his ministry, and to restrain, and to reduce not a few  
 from schisme and error, struiuing alwaies to retaine such in obe-  
 dience of lawes, and precioulle to esteeme and regarde the  
 peace of the Church and people of God.

When God had translated this Elias from vs, then I sought to  
 finde him in his workes: for they doe liuely expresse the picture  
 of his minde and heart, and taste sweetly of that pure fountaine  
 of God, from whence they were deriued. While he liued, his

lippes

D.Lopes.

# TO THE READER.

lippes often refreshed my soule : when he was gone, I lamented much that I had not in Christianitie made that vse of him, that a Heathen doth of a naturall wise man in humanitie. But now I praise God I haue found some good supplie of that which (through mine owne negligence) I wanted: for of his workes (which were then disperfed farre and neere, but now by Gods prouidence the greatest and best part are come into my hands) I can say for my content as much as Cyprian could say of his graue, ancient and learned Tertullian, both for speciall instruction and consolation.

*Noſtes Attica  
Gellius &  
Phanorinus.*

*Da mihi Ma-  
gistrum,*

He was no sooner gone from vs, but some respecting gaine, and not regarding godlinesse, attempted forthwith to publish some fragments of his workes, to the grieve (that I say no more) of many louing friends, which haue long desired and expected the impression of all his workes. And here could I wish all the godly learned were of \*M. Fr. Iunius iudgement, for he (to escape these hucksters handling) endeouours wisely in his life time to preuent such a mischief. For this cause M.D. Crooke, (a reuerend man for his learning and labour in the Church well deserving of Gods people) for the great loue he bare him, and desiring the good of many, perused and corrected some part of these workes, intending to reuiue the whole. Now the Lord hath taken him also from vs, and giuen him rest; I haue indeuoured what I could to looke ouer the rest of all these workes; and here I offer and recommend this first part to the Church of God, in the best manner that I can, after some labour and wearines. I wanted not the helpe of diuers both godly and learned friends, we haue conferred sundrie copies together, and by good conference reuised and corrected all.

\* In his Epistle  
before his  
notes on the  
Reuelation.

The Treatise of Counsels I found most distracted and corrupted. Of many hundreds I selected these few, and haue reduced them into this alphabeticall order, desiring so to dispose them, as that euery counsell might be set vnder one speciall head or argument, whereunto it seemed to haue most reference. As for example, all of affections I couched vnder that title **AFFECTIONS**, and all of afflictions, vnder that title, and so of the rest. Of these counsels I may auouch (Christian Reader) that thou shalt finde more experienced knowledge, and more sound refreshing

# TO THE READER.

refreshing for thy soule in some one of them, then in some one whole Sermon, full of humane eloquence, and affectation of stile, which so many nice eares do so much admire, and yet still be learning and come but to a poore and meane tast and knowledge of the trueth.

When this volume was finished and past the presse, in reviewing the whole, for the correction of some verball faults: I see and must confesse we haue offended by our negligence, not onely in the words, but also in the matter: yet so as I trust the louing and Christian readers, will accept our endeouour without offence. In the counsels ye haue often this addition, *be thought this, or be said that*: here I must request thee (Christian reader) not to iudge any such speeches to proceede from any pride or singularitie: for that such obseruations (as I suppose) were collected and taken

\*M.Hopkins.

by \*others, and not set downe by him selfe. If his owne hand had giuen these workes the last filing, they might haue (no doubt) a farre more excellent forme and beautie. But such were his trauels in his life time in preaching and comforting the afflicted, that he could not possibly leaue these workes as he desired. In that one treatise of the Sabbath I found his owne hand, with many \*corrections, and yet not answering (I am well assured) his hearts desire.

\*Hee knew  
right well the  
Poets wittie  
counsell: *Vos o  
Pompilius san-  
guis carmen re-  
prehendite, quod  
non multa  
dieses ymula li-  
tura coercuit,  
atque Perfec-  
tum decies non  
castigauit ad  
vnguem.*

To conclude, whereas in this first treatise, and so in all the rest, this holy seruant of Christ most respecteth the edifying of the heart and conscience, know this, that this part hath most need in most Christians, of direction and consolation. And as thou art in this part affected, so art thou in substance & verity before God.

Here I rest, requesting thy prayers (good Christian reader) that this whole worke may serue to Gods glory, and to the further building of the Church of God in our land.

Thine in the Lord Iesus.

HENRY HOLLAND.



ANOTHER IN ENGLISH IN COMMEN-  
DATION OF M. GREENHAM, AND HIS  
godly, and learned workes, set forth by Master  
Holland, Preacher of Gods word.

**G**reene yet I am (may GREENHAM say) and greene shall flourish still:  
I though World, Sicknes, Death, and the Graue, on me haue wrought their will,  
The Apostate world, me wore with griefe, and troubles manifold,  
Whilft that I fought with all my strength, her pillars to uphold,  
Then Sicknes came Deaths Sergeants grim, my earkais crend's arrest,  
And Death at's heeles with gaping graue receiu'd me for their ghest,  
But great Emmanuell mark'd, and smilede, to see them take this toyle  
To roote, and race out GREENHAM quite: and gaue them all the foyle.  
My soule he plants in Paradise, there greene to flourish eye,  
And charg'd the greene my body safe, so keeps till the last day.  
And leaft Death should suppose on earth, he had blotted out my name,  
He stirs up HOLLAND's louing minde, for to reuine the same.  
So that as syntments precious, my workes on earth doe smell,  
Refreshing poore distressed soules, whom Satan seeks to quell,  
Loe here the fruis of godly zeale, and zealous pietie,  
In GREENHAM who triumphs against all Satans tyrannie.  
In spite of World, Sicknes, Death, Graue, and all the power: of Hell,  
With godly Men, aline and dead, is alwaies shall goe well.

F. HERRING.

IN OBITVM ET OPVS  
RICHARDI GREENHAM.

**N**on eris hic celebri Grinhamus stemmate natus,  
Ait pietate sua nobilitatus erat.  
Huius ego laudes si forsau fingere creder,  
Vita fiet testis, testis & iustud opus.  
Vita fiet testis, cuius radiante nitore,  
Vtilitas populo gloriana facta Deo.  
Testis & iustud opus mira pietate refertum,  
Quod digito monstrat religionis iter.

A.R.



AN EPIGRAM TO THE  
READER.

**T**He thirstie soule, that fainteth in the vway;  
Or hunger-bit for heauenly foode doth long;  
The vwearied Hart, that panteth all the vway,  
Opprest vvith feares, and home-bred griefes among;  
The blinded eye, that hunts the shining ray,  
Or minde enthralde, through Satans vvily vvrong:  
Let hither fare for comfort in their neede;  
For smothered flames a greater fire vvill breede.

Here siluer streames shall quench thy boyling heate,  
And hony dewes thy hungry stomacke fill;  
Here svete Repose vvith Comfort shall intreate,  
Thy vvounded breast to cure vvith busie skill,  
Hence fetch thy ransome hovvsoever great,  
A mine of treasures is in this faire hill;  
From vvhose hie top thy scaled eyes may see  
A glorious light that shall enlighten thee.

The streames are blood, the devv is bread from heauen,  
The Rest and Comfort are celestiaall ioyes;  
The ransome from the crosse vvvas freely giuen,  
The light is faith, vvwhich darknes all destroyes.  
Thrice happie man that guides his steps so euen,  
As his pure light no gloomie darke annoyes.  
His ransom'd soule eternall ioyes shall vvin,  
When timely death shall blessed life begin.

H. C.



## ON THE DEATH AND WORKS OF MASTER GREENHAM.

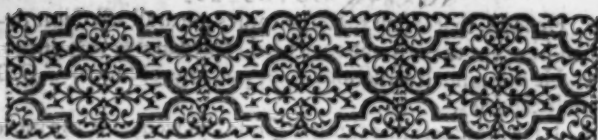
**S**ome skillfull Caruer helpe me to enderſe  
The blessed ſtone that bideth GREENHAMs corſe,  
Make me a tree whoſe branches withered beene,  
And yet the leaues and fruit are ener greene,  
The more the ſtocke dyes let them ſlowriſh more,  
And grow more kindly greene then earſt before.  
Set time and Enny gazing at the roote,  
Curſing their bootleſſe hand, and ſliding foote.  
Let all the Graces ſit them in the ſhade,  
And pull theſe leaues whoſe beantie cannot fade.  
GREENHAM, if this cannot thy worth deſerue,  
That thou once dead, thy workes are ſtill abue,  
Would I might ſay thy ſelfe could neuer die,  
But emulate thy workes eternitie.

---

### VPON HIS SABBOTH.

**W**Hiles GREENHAM writeth of the Sabbaths reſt,  
His ſoule iniyes that which his pen expreſſeth:  
His worke iniyes not what it ſelfe doth ſay,  
For it ſhall neuer finde one reſting day.  
A thouſand hands ſhall roſſe each page and line,  
Which ſhall be ſcanned by a thouſand eyne,  
That Sabbaths reſt, or this Sabbaths vnreſt,  
Hard is to ſay whether is the happieſt.

I. Hall.



GRAVE COVNSELS,  
AND GODLIE OBSERVATI-

ONS: SERVING GENERALLY TO

direct all men in the waies of true godlines,

but principally applied to instruct and comfort

all afflicted consciences.



Used this triall of his affections, as of anger, griefe, ioy, or such like, in this manner: If by them he was made lesse fit to pray, more vn- able to doe the good he should, lesse carefull to auoide sinne; then he thought his affection carnall and euill, and not of God: but when his anger, loue, griefe, and other affections prouoked him more to pray, and made him fitter to doe good, then he thought his affections to be sent from God as a blessing vnto him.

*Affections.*

2 God sheweth vs often in our affections what we may doe in our outward actions.

3 Some labour more for knowledge, lesse for affection: some more for affection, lesse for knowledge: some busie themselves in Church-discipline, and are slender sighted in their priuie cor- ruptions: some delight to espie things in others abroad, and neg- ligently to trie themselves at home: but it is good to match both together.

4 Rare good things are pleasant, but by vse are lesse este- med: and rare euill things are fearefull, but by vse become lesse grieuous. This comes to passe, because wee rather bring with vs naturall affections, of ioy, and sorrow, and feare, than spirituall meditations, which are onely of the true ioy and sorrow.

5 We must euer learne to suspect our owne opinion and af- fection, when the case any thing concerneth vs.

B

6 He

6 He sayd, that when for some causes naturall affection deceiued him: yet the ordinance of God caused him to doe duties.

*Afflictions.*

1 He thought all afflictions, to be puttings of him to GOD from slothfulnes.

2 It is a most certaine thing in Gods children, that the more their afflictions grow, the more their faith groweth: the more Satā striueth to draw them from God, the more they draw neere to God: although indeed in feeling they cannot see so much.

3 Many can speake faire things in the eares of God, so long as they bee in affliction: but afterwards they will speake euill things in the eares of heauen and earth.

4 He said to one complaining of sudden gripes and nips in the body of sudden feares in the minde, that wee should make our vse of them: and though it were hard to search the particular cause of them, it was both easie and sure to attribute it to our sayling in religion, in not doing some good which God required at our hands: or if we did it, because wee were too ceremoniall, and rested in the thing wrought. If we haue failed in not doing, it may be the Lord calleth vs to some thing to be done. Againe, by these sudden feares and griefes, the Lord will sometime prepare a way to come vnto vs, not much vnlike to a Prince, who before his comming hath a peale of gunnes as a warning peece, and then we are to meete the Lord with prayer: for now is the time, now is the fit oportunitie of praying, because the Lord will shortly passe by vs, and therefore wee must stirre vp our selues. And hauing prayed, it is good to make an holy pursuite after him, as laying a godly claime to the promises of God, not in particular, but in generall: for who knoweth but the Lord, what is good in particular for our saluation. Here he shewed by his own example to commend the vse of prayer, how he being once feared with deceivable and grievous visions, he called to mind (being alone in the darke night) the vnbeleefe of the Disciples on the Seas, where our Sauour Christ was asleepe: then hee asked his own soule whether he had prayed or no, or whether in prayer, he made not some haste out of it, as being desirous to bee rid of it. Then considering that, he gaue himselfe to God, who was the Lord of the night as well as of the day, of darknes, as well as of the light, hee prayed againe, and to the praise of God neuer slept

Hept more quietly, then after he did so strue in faithfull prayer.

5 In afflictions we must search the cause: first by ascending to God, then by descending into our selues. First, we must ascend to God pleading guiltie, crauing mercie, and not stand quarrelling with the malice of men, or hatred of the diuell against vs: for as it were no good wisdom for a man condemned to die, to make any long sute to the Iaylor, or to the executioner, (for they bee but vnder officers and can doe nothing) but hee must labour to the Iudge, who can either reprieue or release him: so it is no good policie to stand about Satan in our temptations, who doth all by constraint and restraint vnder the Lord: but we must goe to the principall, that is God, in whose hands are both the entrance, the continuance, & the issues of our sufferings. Secondly, we must search our selues, how far either reason is vnreformed, or affections vnrenewed: knowing that the diuell himselfe can neuer hurt vs, vntill we haue hurt our selues: and looke in what measure our reason is corrupt, or our affections disordered, in that measure are we weak, and easier to be ouerthrowne of men, or of Satā: and in what measure our reason is sound, and our affections sincere, in that measure we remaine inuincible. Before, and in all wee must pray that the spirit may be giuen vs, that we neither adde nor detract, that we go not too farre, nor come too short.

6 If God bestow good gifts on a man, it were good to feele some crosse to seale and sealon them in vs. If God giue vs foode and raiment, it were good to be exercised with some crosse.

7 He that will haue comfort in his triall and trauels, must haue a good conscience, a sound cause, and must be sure that he hath vsed and doth vse sound, discrete, and louing meanes.

8 Wee must not like fooles stumble at the crosse, but profit by the grace offered to vs in it, by repenting our former state past, and by giuing thanks for our state present, and fearing our state to come.

9 It is a great corruption in men, to bee more grieued when the crosse priuily toucheth vs, then when publicly it concerneth the whole Church and common-wealth.

10 Being in great paines and crosses which he suffered, hee sayd, Blessed bee God that I suffer no more: for the Lord that in

mercie laieth this affliction vpon me, might iustly punish me in my soule and body, and cast me into hell, and as soone haue taken away the life of my soule and body, as this thing.

11 To one complaining that his afflictions were extraordinary, he answered: It is not so, for your afflictions are farre inferior to your sins: and therefore howsoever it seemeth to you to be an extraordinary affliction, yet with God it is but ordinary, or lesse then ordinary. Besides, this is a dangerous temptation: for it will bring you to this conceit, that you shall reason thus in your selfe, that an extraordinary crosse must haue an extraordinary comfort, and therefore you must looke for some wonderful and strange consolation, whereby Satan will moue you to contemne, or at least not so to regard ordinary consolations, which haue helped others, and may help you, and by this meanes breed in you such vnthankfulness, that before you are aware, an extraordinary affliction shall be sent indeede.

12 He that will suffer great things in persecution, must suffer small things in peace, and they that will suffer of Papists, must suffer of Protestants.

*Anger.*

1 This is a good trial, whether our anger be spiritual or carnall; if our anger hinders not some other holy action, but stirres vs vp to good workes; if it hinder vs not to pray with liberty of mind; if it interrupt not our meditations; if wee doe not omit the doing of any dutie to the party offending vs; if we can deale with others without peeuishnes, the anger is spirituall, and will comfort our consciences.

2 He was euer most grieued with anger, yet in loue with the whom he tendred most in the Lord, and who had giue him most credit, by submitting themselves wholly to his ministerie.

*Angels.*

1 To one asking how the Angels of God watch ouer vs, he answered: we are rather to pray for the experience of their ministerie vnto vs, then either to describe it, or prescribe it. This is sure, if we bee Gods children and walke in his waies, the Angels of God doe watch ouer vs, and yet all see it not, and when they see it, it is by the effect of their ministerie: for though their ministerie be certaine, yet the manifestation of it is extraordinary.

*Atheisme.*

1 A certaine man being a Papist, though not so grounded as he desired to bee, tooke a view of the life of Papists, if it were as glorious

# AND GODLY OBSERVATIONS.

glorious in trueth as they pretended, which when he found not, he turned himselfe to the Protestants, and looking into their cō-  
 uersation, he found himselfe not contented, vntill in the end hee  
 met with Familists, in whom he so stayed himselfe, that hee grew  
 into familiaritie with their doctrine. The first principle that they  
 taught him was, that there was no God: This boyled much in  
 him, so that he began to adde conclusions to his precept on this  
 sort: Surely if there be no God, there is neither heauen nor hell:  
 or if there be any, the ioyes are not so eternall, nor the paines so  
 continuall, as some haue taught: or if there be a God, he is not so  
 iust and mercifull as they say. Why then doe I sell my certaine  
 pleasures in this world, for vncertaine pleasures in the world to  
 come? This diuellish illusion so farre preuailed, that he stole an  
 horse, for which he was apprehended, imprisoned, arraigned, and  
 condemned: but by the prouidence of God, he conferring with  
 a godly Minister, confessed himselfe an Atheist: whereupon sute  
 was made and granted for his reprieuing vntill the next assise,  
 in hope of his conuersion, in which time, hee would willinglie  
 graunt all generall truthes taught him, with liking of his teach-  
 ers, but could not by any thing bee brought from his Atheisme.  
 The assise following drew neere, he is to be executed; the place  
 is assigned, the person needes must bee executed, who when hee  
 should be turned from the ladder, cryed so directly, for Christes  
 sake stay my life: whereupon he spake these or the like words:  
 Well, let the world say what they will, doubtlesse there is a God,  
 and the same God is iust for euer to his enemies, and eueralting-  
 ly keepeth his mercies with his children: now turne me ouer.  
 And so he made an end of his speech and of his daies.

2 He feared rather Atheisme then Papisme in the Realme:  
 for many hauing escaped out of the gulfes of superstition, are now  
 too farre plunged and swallowed vp of prophanenes, thinking  
 either that there is no God, or else that he is not so fearefull and  
 mercifull, as his threatnings and promises commend him to be.

1 **A** Certaine man afflicted in minde, began through the *Calling.*  
 temptation of Satan, to mislike his calling, and changed  
 it, afterward he thought this calling & that calling to be vnlaw-  
 full, and so was almost brought to mislike all. He felt on a time a



great paine in his leg, and being desirous to goe from his bed to his table for a booke, he could not, his leg remaining sore: then remembring that it was said in the Scripture, if thy foote offend thee cut it off; he straight way laying his leg on a block, and taking a hatchet in his hand, stroake off his leg, not feeling paine, the veines being so torne, hee could not but bleede to death: howbeit he died very penitently. So dangerous a policie, and so perilous a tēptatiō is it, to leaue our callings as things vnlawfull.

2 A godly Gentlewoman said, that euen in her ordinarie labour, she tasted oft of as heavenly meditations, as if all things ordinarie laid aside she had giuen her whole mind to attend vpon the spirit of God, in quietnes of studie. She also said, that wee are like children, who neede not once to bee bid to aske things necessarie, but twise to be thankfull for mercies receiued.

3 As in mariage, though the parties met in the flesh, without any sanctified meanes, to assure themselues to bee ioyned of the Lord: yet if God afterward giue the grace to liue holily in their meeting, he sheweth that not only their corrupt meeting is pardoned, but that now their meeting is blessed: so if entering into a calling for want of gifts and affections, we haue no assurance at the first of a warrātable calling: yet if God afterwards furnish vs with able gifts, and sanctifie vs with pure minds, he doth not onely shew vs that our former sinne is pardoned, but also that hee is well pleased with our calling whereunto he hath blessed vs.

4 No trouble should hinder vs in our calling, vnles it bee in meere godlinesse: for if for euery trouble, or for many troubles a man may forsake his calling, he should bee out of all: for euery calling hath both lets and troubles.

5 To one that asked his aduise, whether he might auoide the doing of a thing whereunto he was called, because hee felt corruption in himselfe, he said: In auoiding societie you shall couer, but not cure your infirmities: and though you depart from men, yet you cannot goe out of your selfe.

6 Vnto one that was willing to change his seate for the corruption of the place where hee dwelt, he said: Wherefoeuer he purposed to liue as a Christian, the crosse would follow him: because that Christ would follow him, and because on the earth are some good men, and some euill: but when we come to heaven,

all



all will be good, and therefore there shall be no trouble.

7 He said he neuer looked for a better estate then that wherein he was, but often prepared himselfe for a worse.

8 Whensoever we are out of our place and calling, Satan hath a fit occasion of temptation.

1 Where there is an immoderate care of outward things, there commonly is little care of inward good things: for if one haue inward good things, they so content the persons that haue them, that they labour not much for outward things: if they want the and desire them, the carefull seeking of them bringeth a godly neglect of outward things, 1. *Cor.* 7. 30. 31.

1 It is a marueilous thing that many will make more of a finall infirmities in another, although that they see that the whole course of their life is truly to please GOD; then they make of grosse sins in themselves, notwithstanding they take no course at all in their life to please God.

1 Being desirous to speake to the profit of others, he said that he obserued such a silence in men as none could well break into it, and often such a libertie of speech as none can take hold of to turne it to good, he obserued the cause of such silence, to be some great griefe, or some deepe meditation occupying the minde, or some deadnes of spirit, or some worldly shame, or some desire to speake, and the Lord staying the speech, or the carelesnes in the that should heare it, in that they doe not desire it: The remedie against this is either in humilitie to aske some question, or to speake somewhat, and not to giue place to such deadnes.

2 In the most abrupt and disordered speeches of men, hee thought God disposed them for his profit: and though presently reason could prompt no reason why they should speake so, yet long after it would, for he was much affected with the fact of Iosias, who would not bee moued with the speech of wicked Pharaoh, but entring battell was slaine: whereupon he would say, that no man was so good, but the Lord would sometime let him fall into some euill, for his further humbling, and no man so euil, but the Lorde did conuey goodnes into him at some times, to make his condemnation the greater.

1. A certaine man some yeeres afflicted in conscience, sayd, his continual agonies were as great as the paines of a man ready

to dye, and that he felt so small comfort in Gods countenance, that hee would willingly haue suffered his bodie to haue liued in burning fire vntill the appearing of Christ, so he might then bee assured of Gods fauor towards him, yea his greatest comfort was this, that though hee should bee in hell, yet he hoped therein of Gods fauour to haue his torments mitigated with them that suffer least. In all which troubles notwithstanding no world of reward, no terror of tyrannie, could cause him willingly to doe the least thing displeasing to God, whom when the Lord released, hee would comfort himselfe in Christ, saying, that the diuell would take the aduantage of his sorrow, to make him vnthankfull in good things.

2. We are either as a prince or as a peasant, either most mightie aboue all princes, or most vile among the sonnes of men. If all the monarchies in the world withstood vs, our owne conscience comforting vs, we ruled aboue al. If the vilest vassall in the world rise against vs, our owne heart condemning vs, we seeme to bee most miserable of all.

3. He said, howsoever men might deale with outward matters, yet when griefes and fancies grew in the mind and grieved it, nothing could surely cure them but only the word of God.

4. Having to deale with diuers humbled consciences, hee would mislike them that would not abide to carrie the Lordes leisure, but they must needes be helped at once; and by and by, as soone as they heard him speake (of whom they had receiued a good report and opinion) they would then thinke farre worse of him the euer before, for besides that he that beleueth, maketh not hast: This is a comming rather as it were to a Magician (who by an incantation of words, make fillie foules looke for health) then to the minister of God, whose words being most Angelicall comfort not vntill, and so much as it pleaseth the Lord to giue a blessing vnto them, which sometime he doth denie, because wee come to them with too great an opinion of them, as though they were wise men, not vnto such as vsing their meanes, yet do look and stay for our comfort wholly from God himselfe.

5. Being asked how in the examining of our conscience for sinne, wee should finde out the speciall sinne, he said, that could not so well be done: for who doth vnderstand the errors of his life?

life? but by oft examining of our selues, by acquainting of our selues with our owne estate, by earnest prayer that God would reueale vs the sinne, by oft hearing and reading the worde, by marking the most checkes of our consciences, and reproches of our enemies, we might be led to the neereſt ſight of them.

6 Vnto one afflicted in mind he gaue this comfort: firſt, if you haue knowledge be thãkful for it, & deſire the Lord to giue you faith: if you haue faith, which vndoubtedly you may haue, though not rightly diſcerning your ſelfe, you preſently perceiue it not: you muſt waite on the Lord for feeling of it: for many times he exerciſeth faith with temptations, before hee ſends feeling: And though it may be you ſhall tarry the Lords leiſure long, yet ſurely he will giue it you in time: In the meane time aſſure your ſelf, it is eaſie for euery one in glorious feelings, and ioyes vnſpeakable to beleue: but when a man feeling no ſenſible comfort in the Lord, can notwithstanding beleue in the Lord, and by faith waite on him; this mans faith is moſt great.

7 He gaue this aduiſe to one againſt the deadnes of the mind that ouertaketh the godly: firſt, ſearch the cauſe whether it be for ſome euill thing done, or for ſome good thing not done; for leauiſe ſome meane of ſaluation vnueſed, whether for ſome ſinne ſeene, but not repented of, or ſome ſinne repented of, but not ſoundly, or for vnthankfulnes. Secondly, uſe the remedie, pleaſe not your ſelfe in it, but rouse vp your ſelfe as from a ſlumber, which willingly you would ſhake off from you: call to minde the ſpeciall & greateſt mercie of God, uſe the meanes. Thirdly, in the meanes offer thy ſelfe vnto God, waiting humbly, and patiently for the time of deliuerance, neither eſteeming too much or too little of thy affliction.

8 When one was troubled in mind, he gaue him this comfortable note: that although it came to paſſe, that after ſome trauell in the new birth, Gods graces were not ſo ſweet, and our ſinnes not ſo ſowre and grieuous vnto vs, as they were at our firſt entrance into regeneratiõ: but we are now weaker in leſſe assaults, hauing afore been ſtronger in greater temptations: wee are not to deſpaire, but to conſider from whence this gracious progreſſe did come, namely of God, & not of our ſelues, who ſhewed himſelfe more fauourable in the beginning, both becauſe he would

not

not discourage vs, newly coming vnto him, and for that we forsaking our selues, with a godly suspecting of our weaknes in the least temptations, might flie vnto Gods helpe by prayer, who in wisdom can hide himselfe vnder a cloude, partly for that he will looke to see some triall of strength at our hands, comming to some age in new birth; partly for that now we lesse forsake or suspect our selues, no not in great temptations, and so presumptuously trusting to our strength, and staying our selues with our owne staffe, we do not call to God for helpe; and not calling, doe not obtaine; and not obtaining helpe, wee take the foyle in the conflict: the Lord may make knowne vnto vs, that notwithstanding our proceeding in Christianitie, wee are still but men, and God alone is God.

9 He said to one troubled in minde, for a secret and small sin: I doe not so much feare this sinne in you, as the policie of Satan by it, either in that he will not stick to shew you the lesse sinnes, and hide from you the greater, or else by the quick sight of your secret and small sins, to cast vpon you an open and grosse sin of vaine glorie and priuie pride.

10 Afflicted consciences must not dispute too much against themselves, for their owne actions, for that being displeased with their owne persons, they cannot be pleased with their owne doings.

11 Hee tolde me in loue, this obseruation and experience, when any came with a troubled conscience for sinne, wisely to discern whether they be meanely grieued with a generall sight of their sin, or whether they be extreamely throwne down with the burthen of particular sinnes: if so they be, then it is good at the first to shew that no sin is so great, but in Christ it is pardonable, & that there is mercie with God that he might be feared: so on the other side shewing the mercie to come from God, but so as they are nothing fit to receiue mercie, vnles they feelee their particular and pricking sinnes. But if their sorrow be more confessed in generall things, then it is good to humble the more and more, to giue them a terror of Gods iustice for particular sinnes: for experience doth teach, that this is the best way to obtaine sound comfort, both to see sin, and to be humbled to see sin, because often, men will more readily acknowledge greater sinnes  
they

they haue bin in, then that lesse sinne they presently lie in to be humbled, that being thoroughly throwne downe, we may directly seeke Christ, and keepe no stay, vntill we haue found comfort in him, who then is most readie to free vs from our sinne, and to comfort vs with his spirit, when we are most cast downe with our sinnes, and most feare them.

12 If the health of body be such a thing, as is rather with comfort inioyed, the in words to be expressed, how great is the peace of conscience and ioy in the holy Ghost, which may be tasted but cannot be vttered?

13 There are some which haue peace neither with God, nor with themselves, as desperate heretikes: some haue peace with themselves but not with God, as secure sinners: some haue peace with both God and with themselves, as repentant Christians.

14 We must learne to pitie them that are cast down in griefe of spirit, though they be also pettish: for it is an easie matter whe one seemeth much to bee quiet with God, to bee in peace with men, who often hinder our quietnes with God. Again, we little know how great their desire is to feele peace, which when they cannot feele, presently they are made impatient: and yet see this was in Dauid the man of God, who found in himselfe this diuersitie of affections, which we so much wonder at, and speake of in the childre of God in our daies, he deuides himselfe as it were into two parts, Psalm. 43. 5. hee thought himselfe sometime very strong in God, again at another time so cast down, that he could on no side lay hold on any comfort in the world, yet more then that, he was tumultuous and fretting within himselfe: and therefore learne this, thou that art vnmercifull to stay thy impatience, behold this thou that art afflicted, to stay thy griefe, and say not, oh, Dauid indeede was humbled, but I find another qualitie in my selfe; besides I am pettish, I am vncomfortable and vnquiet with them, with whom I liue: for Dauid was both impatient and pettish. Here also learne of Dauid for thy mind to waite on God, for faith deliuereth both from griefe and anger, & causeth comfortable waiting, and not to make too much hast, but to possesse our soules in patience, vntill God performe his promises vnto vs.

15 It is an vsuall temptation to afflicted consciences to perswade

swade them after some free deliuerance, that they are not to look to be deliuered againe, because as the Lord hath been very liberrall, so we must not weary and make tedious his bountifull dealings with vs, but we must know that the gifts of God are without repentance, & the Lord hath manifold deliuerances in store, which is as impossible by vse and often receiuing to waste, as it is the Lord himself should be deceiued: he will surely make an end of his owne worke in vs, and that for his owne glory, which as he hath appointed to be endlesse in our deliuerance, so the meanes thereunto are also endlesse: and therefore yet and againe, we are to learne against our vnbeleefe the vnmeasurable treasure of Gods goodnes in our saluation, yea when wee seeme as it were to bee in a whirlepit, and to bee caried with a violent grieve and gulfe of troubles, we know not whither, and are constrained oft to diue and plunge downe (the waters of affliction running ouer our head) yet the Lord will recouer vs, and set our feete in stedie places if we be cast downe, so we can but scraule vp againe: if we be resisted of Satan, so we can but kick against him, if we can but open our lips and accuse his malice before the Lorde, there is found hope of comfort to be found of him.

*Couering infirmities.*

1 Gods children couer many infirmities in others vnder one good gift: the vngodly burie many good gifts in others vnder one infirmite.

*Contempt of the trueth.*

1 When he was gainsayd in a generall trueth, because the cause was not his own, but the Lords, he would more vehemently reprove such a contempt of his ministerie, and say: well, because you bring such an open resisting to me, on whom the comfort of your saluation doth consist: I will answere you with no other argument then this, the next time you awake in the night, when there shall be none by you but God and holy Angels, and then you goe to pray to the Lord, consider my speeches in feare and trembling, if you can find comfort in your conscience (examining your selfe without hypocrisie in your bed) or doe see the Lord grant your petitions, vntill you acknowledge this to bee a sinne, to withstand boldly and openly the Preacher of God, let me beare the want of credit with you hereafter: And when you see God denieth your comforts, and refuseth your praiers, yeeld to his trueth.



1 He said vnto one troubled in minde, that hee should not much bee troubled in light things, but that rather in griefes we should make knowne our hearts vnto God, then deuoure them priuately: for if in carnall sorrowes we finde some ease when we make things knowne to our faithfull & louing friends, as to our parents, or to our brethren, much more are we to think it an ease to our spirituall griefs, if we powre forth our griefes into the bosome of the Lord, who is most faithfull to conceale, most louing to take pitie, and most able to helpe vs in all our griefes whatsoever.

*Confession of  
sinnes.*

2 He obserued that men would make knowne many sinnes and infirmities, and yet retaine one which is the most secret, and oftentimes the most chief; as Moses had many reasons of his tergiversation, & yet there was one secret reason, & that the greatest, which he would not vtter: the he obserued the great mercie of the Lord, that though he might haue bin displeased, especially after so long promises for his refusall, yet he rather pardoneth this one infirmity of feare, (seeking to cure it, respecting stil his manifold good things beside) then forgetting his manifold good things would presse him with this one want: and therefore after many reasons, the Lord vouchsafeth to handle very gently his priuie sore, and to salue it on this maner: Nay Moses, there is one thing that thou fearest most, and that is thine euill entertainmēt with Pharaoh, and the reuenging of his blood whom thou sheddest: but let not this stay thee, for they are all dead. This answer seemed to take away the greatest argument of tergiversation, though it was least knowne: for presently vpon this comfort he takes his calling in hand, wherein also he noted, that how fearfull soeuer man is in respect of himselfe, yet when God enableth, and encourageth him, wee see he shall be inuincible, as Moses against Pharaoh himselfe.

1 One asking his aduise how hee might best auoide concupiscence, hee sayd to him, that a continuall examination of our selues by the law; a reuerent and daily meditation of the word; a painfull walking in our honest calling; a holy shaming of our selues, and fearing of our selues before our friends; a continuall temperance in diet, sleepe, and apparell; a careful watching ouer our eyes, and other parts of our bodies; a zealous ieaousie to auoide

*Cōcupiscēce.*



noide all occasions of person, time and place, which might nourish concupiscence; a godly frequenting of persons, times, and places, which may breed in vs true mortification; together with an humbling of our selues with the shame of our sinnes past, with the griefe of sinnes present, and with feare of sins to come: lastly, a carefull vsing of fasting, prayer, and watching when neede required; (for he still excepted continuall fasting:) these are the meanes to mortifie concupiscence, which being wisely, and in some conuenient time vsed with moderate exercise of the body: if they doe not preuaile, it is like that God doth call a man to the holy vse of marriage: howbeit, it is to be obserued, that in watching we are not to prefixe certaine set times, this day, or that day, but then to vse it when God calleth vs vnto it by fit occasion, without the which, the often vse of these exercises will breede a want of reuerence of them.

*Company.*

*See before  
Affection.*

*Cause good.*

1 He thought it not good at table, to be extraordinary either in ioy or sorrow, vnles it were for some speciall cause, but rather it were couenient priuately to a godly friend, or before the Lord to powre out our harts, and after the example of Ioseph to make our affections knowne as little in companie as may be.

1 There is no greater enemie to a good cause, then he that by euill meanes doth both handle and maintaine it.

2. He said that men must profit by this, if hauing had good causes in hand, they haue had ill successe: because herein it pleaseth God often to deny that vnto vs iustly, which men deny vnto vs vniustly, either for that he correcteth the same sin wherein they liue, or else that they vsed not prayer, and trusted too much in the meanes, and not in God.

*Despaire.*

**H**E obserued this policie in Sathan, that to make men despaire, he would make them argue thus: I haue no faith in this and that particular. And contrarily, to traine men to presumption, hee would make men argue thus: I haue a generall hope and faith, and therefore I doubt not but my faith is sound in euery particular: both which are hurtfull.

2 When we distrust of Gods promises, let vs set before vs the example of his mercie done to others, that we may be the more assured to obtaine faith: and when wee begin to presume, let vs  
set

set before vs the examples of Gods iudgements, that wee may pray for humilitie.

3 Many despaire of helpe, because of their owne vnworthines, as though there were no hope of Gods mercie, vnlesse wee bring in our gift, and pawne in our hâds to him: but this were to discredit the Lords mercies, and to bring in credit our merits, and rather to bind the Lord vnto vs, then vs vnto him: but if our sins be great, our redemption is greater, though our merits be beggerly, Gods mercie is a rich mercie: if our case be not desperate, and we past hope of recouerie, our redemption should not be so plentifull: but when all seemes to goe one way, when heauen and earth, the Sunne, the Moone, and the starres goe against vs, then to ransom vs, and to make a perfect restitution, is to draw something out of nothing; euen as in sicknes, to haue either little danger, or in great danger, deliuerance by present meanes is nothing: but in extreme perill, when phisicke can doe nothing, and nothing maketh for vs but the graue, then to be rescued from the graue, and to receiue our life from the pit is redemption.

1 As we must think of life as being content to die, so we must *Death.* think of death as being content to liue: And they are as well to be liked of, that measurably feare death, as they who ioy so much at it; because they that moderatly feare death, haue this in them more then the other, (which is also allowable by grace and nature) that they tremble at Gods iudgements.

2 He said, he neuer durst desire to die, howsoeuer his continuall crosses did affoord him finall desire to liue: therefore he feared and forewarned men of these kinde of wishes, because often the Lord heareth a man in iudgement, though in some mercie, and when he wisheth this or that affliction, he laieth it on him, so that after he cannot do that good to others, which to his own comfort he might haue done.

3 To one that said she feared death, he said: As I would haue you to thinke of life, as being content to die, so think of death as you would also be content to liue: and as for the feare of death, I like as well of them that measurably feare it, as of them who so ioy at it, though I hope and like well of them also. Howbeit I see not this in those, which is in them, and which is a thing both allowed by grace and nature, that is, that they tremble at Gods iudge-

iudgements; you will say, that notwithstanding you see not why you should not feare death, seeing you finde no comfort in life: to which I answer, that your life hath not bin without comforts, howsoeuer things gone are soone forgotten, though your comforts were not in the full measure hoped for, and it may bee that plentifull measure shall be giuen you in doath. But what if you should die in this discomfort? for my part (as I my selfe looke for no great things in my death) I would not thinke more hardly of you, neither would I wish any to iudge otherwise of Gods childe in that estate of death: for wee shall not be iudged according to that particular instance of death, but according to our generall course of life, not according to our deed in that present, but according to the desire of our hearts euer before: and therefore we are not to mistrust Gods mercie in death, be we neuer so vncomfortable, if so bee it hath been before sealed in our vocation and sanctification.

*Desire.*

I He said God looketh to the desires, not to the deeds of his children: and if we purpose to doe good, howsoeuer we finde ignorance, what, where, and when to doe good, God will direct vs in occasion, place and time, and in mercie wil pardon our weaknes, though we faile in the circumstances.

*Dispraise.*

I When any told a thing that sounded to the dispraise of a man, he as not credulous in such matters, would make shew to the carnall plaintife, that he was as one not hearing, and would fence off the matter a long time by causing him to repeate often his matter.

*Diet.*

I Because no particular rule can be set down how to amend excesse and defect in diet, this were the best rule generally to obserue, so to feede, as that we may be made thereby more fit either to speake or heare the praises of God with more cheerefulness and reuerence.

*Dreames.*

I A naturall dreame which comneth of naturall causes, easily slippeth away: but if our dreames dwell longer vpon vs, and leaue sonie greater impressiō in vs, they may be thought to proceed either from God or from the diuell. And by these it is good to profit, if they be fauorable, by thinking such a thing we might haue if we were not vnprepared for it: if it be cōtrary by thinking and forecasting, and fearing such an euill if the Lord be not mercifull,

mercifull, because God doth often correct some sin past which we regarded not, or foreshewes some sinne to come which we were not afraide of: and an euill dreame doth shew some euill in the heart, either in some sinne already committed, or in some sinne which may be shortly committed: if the dreame be terrible, it is good to auoide all the occasions of that euill, and to giue our selues to praier, & not to giue too great credite to dreames, least they weaken faith. The best is to be neither too remisse, nor too wise in them, but to labor to profit by them, because the Lord by leauing such long impressions in vs, doth as it were call vpon our consciences not to passe them ouer without some vse.

2 Being asked how one might auoyde the sinne of vnclene dreames in the night, he said, first it were good to auoyd all objects and wandring thoughts in the day, and securitie of praying against it at night. If these meanes did not preuaile, we must then thinke that God calleth vs to some more earnest repentance for this or some other sinne before committed: specially we are to beware of companie, such specially as may stirre vs vnto euill; either labouring not to come into their companie, or hauing iust occasion, to do it with feare and with prayer: and doing this, not to tarie longer then godly occasion is offered.

1 Being asked, why a man after sundrie and laborious reading in his calling, being desirous by meditation to apply the things read vnto himselfe, was so much interrupted, and violently, suddenly, and vnwillingly drawne into other conceits: he said, it was either want of preparing and sanctifying our hearts by prayer before we set vpon so holy an exercise, and therefore the Lord correcteth the pride of our wits and presumption of our hearts, in being bolde to worke vpon holy matters in our owne strength: or els for that we resting vpon a generall purpose of thinking some good thing, or at least not to thinke any euill, did not fasten our minde constantly or continually vpon some particular object: but ranging vp and downe, as hauing some part of our affections, studies, and meditations voyde for some other matters, did not wholly and seriouly set on the thing propounded to our selues. The truely hereof may appeare hereby, for that which the heart is thoroughly set vpon, it is so attentive to, that it can be present to no other thing at that instant,

*Distraction.*

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especially

especially if they bee hindrances to the thing taken in hand.

1 He sayd, after his great ioyes conceiued of some effectually working of God in himselfe, he most commonly not long after fell into deadnes and dulnes, and thereby was humbled: so that vntill that he was prepared with some new grace from God, he was vnfit to receiue any new mercie at the hands of God.

2 Deadnes of the spirit is the graue of many heavenly graces.

1 Because in reading of examples we restraîne duties to certaine persons, and wring our owne necke out of the yoke, or else we chiefly tye the mercies of God to them, and thinke they appertaine not to vs; it is good to learne certaine rules whereby we may know when the vse of the doctrine is generall, and when particular, which is set downe in singular examples. Three rules are to be obserued: first, if we reade of any thing in particular, we are to search whether in some other place in the Scripture, the same thing is not set downe generally, that is, whether that which is commended, or discommended in some proper person, be not commanded or forbidden to all: if it be, then the vse of that is generall, not particular: but if it be a particular precept inioyned to some one, and no warrant found in the word of God that to be done of another; then it is a thing personal, proper to some, not general appertaining to all. The second rule is, that wheresoeuer there is a generall equitie of a thing, there is a generall practise to be had, howsoeuer we see it set downe but in particular. The third is, wheresoeuer by the scope of the place there appeares a generall drift, either by some thing going before or coming after, though the present place seemeth to be particular, yet there is a generall vse of the doctrine to be gathered out of it.

of 1 The wicked that dare not boldly profess iniquitie, they deeme times secretly to commit it, though we haue not the strength to profess religion publickly, yet let vs redeeme times secretly to frequent the exercises of religion.

2 As it is but a small pleasure, so long as wee are in the garden, to be delighted with the smell of flowers, vnlesse we gather of euery kinde some to carrie with vs, than so we may haue the benefit of the garden, though we be farre from it. And as was but

a small

a small comfort to be rauished with sweete odors, so long as we are in the Apothecaries shop, and afterward to want them: so it is but a flattering ioy, nay rather a starting ioy, no longer to be affected with the word and religion then we are in the Church: therefore wee must gather here and there such things as may worke on our affections, when we be farre from the place where they grew.

3 We must vse all exercises of reading, hearing, conferring, praying, singing and meditating: but we must not tye the working of Gods spirit to any one particular.

1 We shall neuer be brought hungrily to seeke after Christ, *Experience of our corruptions.* vntill wee come by the last precept, to see and feele our naturall corruption, whereof we must not only haue knowledge, but experience also, as S. Paul had, Rom. 7. Now whereas the papists say, that this corruption is a sinne in the vnregenerate, but not in the regenerate; we say it is a sin in both. I say a bare knowledge hereof is not sufficient: for euen the knowledge of our corruption, is not without the corruption of a priuie pride.

**I**T is harder to beleue in the abundance of worldly meanes, *Faith.* then it is in the want of them: for they as it were, are vailes set betwixt God and vs, they stay our sight in them that it cannot pearce to God.

2 As the arme being soundly knit to the body, receiueth pitch and strength from the bodie to resist all euill, and to draw all good things vnto it, and being put out of ioynt, and the sinewes which did knit it to the bodie being loosed, it hath no such force: so our faith being the meanes spiritually to ioyne vs vnto the Lord, wee receiue strength so long as it is sound, both to resist euill and accomplish good: but if it decay, and fall as it were out of ioynt, then we cannot draw that full strength from the Lord, for our defence and strength which we were wont.

3 When one asked him, whether we first receiued the spirit or the word to the working of faith, he said, we first receiue the spirit; howbeit to feele our faith we must necessarily receiue the word. And although the smoke in respect of vs doe first shew that there is fire hidden vnder the ashes, yet there was fire before the smoke came: so though the word first make knowne vnto



vs our faith, yet sure it is that the spirit of God was giuen vs before, which wrought this mightily by the word.

4 As he that had but a dimme sight to behold the Serpent in the wildernes was healed, as well as he that saw perfectly: so he that hath but a weake faith in the sonne of God, shall neuer haue his saluation denyed.

*Familie.*

1 So often as we be asked of the welfare of our people, wife, or familie, we ought to take it as an occasion whereby God stirred vs vp to pray for them, to giue thanks for them, and to examine our owne heart what meanes both in presence and absence we haue vsed for their good.

*Feeling.*

1 Though a man haue knowledge, yet he may want faith; though he haue faith, yet because many euils come betweene, feeling immediatly doth not alwayes follow, nor after feeling ioy, nor after ioy practise.

2 It is not like we can do little good to any bodie, except we haue a feeling pitie and compassion of them.

3 If any be afflicted in minde for want of feeling, he must distinguish betweene Gods spirit and his graces in vs: for his spirit may liue in vs when his graces are dead in vs, Psal. 51. For as by some extreame sicknes life may be within one, yet it cannot be felt of the sicke bodie: so in some great temptation, the holy Ghost may be in vs, and yet we not feele it. Howbeit, as by breathing neuer so short we discern life, so by the actions of the spirit be it neuer so little, we may iudge of the life of God in vs.

4 Such as for want of feeling be loth to pray, must learne, not to tarry to pray til they find feeling, but offer themselves vp into the hands of Iesus Christ, & so humbling themselves before him, pray on, and continue in prayer of faith, though not of feeling.

5 Though wee feele not the spirituall ioy which wee should feele, yet let vs not be too much cast downe; so that our conscience tell vs, that we are readie to withdraw somewhat from our outward pleasures, for want of this inward pleasure; and that we haue not preuented or smothered out these spirituall ioyes, but are grieved that wee haue them not, and waite for the time to feele them: for of all things we must beware that we drawe not into their stead carnal ioyes, and so driue as it were into exile the working of Gods spirit in vs by them.

6 A certaine man complaining that he was comfortlesse for want of feeling, receiue this answere: Oh brother be of good comfort, we hold Christ by faith, and not by feeling.

1 One being courteously saluted and worthily commended of a gentlewoman, who said, she heard a very good report of him: he answered her, the like haue I heard of you: but God make our after fruites of the spirit more effectuell then the former, or else we shall not answere the glorie of God and good opinion of his Saints conceiued of vs.

2 There are two workings of Gods spirit in vs: the one inferior, which bringeth but certaine fruites of the spirit, without any speciall fruits of grace: the other superiour, and more certaine, when the spirit worketh an infallible sanctification: the first may totally be darkened and fully quenched: the other hath but a particular eclipse, and in measure may be dimmed, as it was in Dauid. Psal, 51. but this is not finally quenched. As God made man so that he might fall, though afterwards he had mercie vpon him: so he regenerateth vs so, that we may fall, though afterwards he may raise vs vp againe, and will. And it is fearefull enough, that there may be such particular decays of it in vs, as to feele lesse comfort in the worde, lesse feare of sinne, lesse care of well doing, lesse zeale in praying, lesse fruites in the meanes: so that all our actions are turned to be bitter, which were sweeter vnto vs, then any worldly increase vnto the worldly mā, or honey can be to them that loue it. These are euident tokens of the sanctifying spirit, to loue good, because it is good; and to hate sinne, because it is sinne: the more we grow in gifts, the more to hunger, the more to complaine of our vnworthines, the more to be humbled in our selues, the more meekly to iudge of others: when we are most quiet with all things, then to thinke our selues least quiet, and then most to feare our selues; so to feele the graces of God in vs, and yet our sense and feeling of sinne is not lessened, and to feare and quake at the first degrees and motions of sinne; not least they fully quench, but least they coole the heate of the spirit in vs, here let vs not forget to feare: for if it be so that thou being the childe of God, canst not finally fall, yet how will this grieue thee, if thy sinne breake out to the dishonour of so louing a redeemer? or though he keepe thy sinne from flaming out, yet

*Fruit of  
faith.*

vhen thou shalt feele such a burthen in thy selfe, that thou thinkest the vworld cannot iudge of thy decayes, yet thou feelest lesse comfort in the vword, lesse feare of sinne, lesse care of vvel-doing, lesse care of praying, lesse fruite in the meanes, so as all thy actions are turned to be bitter, vvch sometimes vvare more svvete to thee, than any vvorldly increafe could be to the earthly man, or honey to them that loue it.

*Falling into  
sinne.*

1 If any doubt concerning this question, vvwhether the child of God might fall often into one and the same sinne) these cautions and distinctions are to be obserued. First, vvwhether the partie be generally called, or specially touched: if he be but generally called, as all common Christians professing the Gospell, it vvare an easie matter to slippe on that manner. Secondly, if the partie be effectually called, it is to be inquired, vvwhether he be but a babe in Christ or no, or vvwhether he be come to some good growth in Christ: for that if he be but a nouice, he may twice fall so. Thirdly vve must obserue, if he be novv growne to some good age in Christ, vvwhether the sinne committed be a thing knowvne vnto him or not: if he knowv it not to be a sinne, he may doubtles slip into it.

2 When vve consider, hovv Noah, Moses, and others fell in their latter daies, and hovv the most excellene men haue fallen, vve must earnestly pray, rather that the Lord vvould take vs out of the vworld, before that our life should bring any offence to the Church, or slander to the Gospell.

*Feare.*

1 Be euer afraide of leauing good vndone, least the Lord suffer you to fall into the contrarie euill.

2 He thought vvhen he had no feare nor grieffe, he could not profit.

3 Bevvare of immoderate feares, vvch rather hinder the certainty of faith, then beate down the security of the flesh, and vvch be the readiest meanes to pull Gods vvrrath vpon vs, in that they be the fruites of vnbeleefe, and such as vvould tye the grace of God promised, to the present danger and deliuerance out of the same. The meane and middle path is, that vve should feare and forethinke of euils to come, not as thinking that of necessity they must fall vpon vs, as though God could not or would not deliuer vs from them, but as they who being guiltie in this  
one,

one, deserveth to submit themselves to the hand of God, and acknowledge themselves heires of Gods iustice or wrath in this or that euill: yet so as we meete with the Lords mercie, who is both able and willing euen then most of all to assist and deliuer vs, when we most feare, and through this godly feare are reuerently humbled vnder the hand of his maiestie. For if naturall parents knowe then to mitigate the stripes of their correction to their children, when they see in them a milde and meeke submission of themselves, vnder the hand of their authoritie, and yet so fearing them as gouernours, as hoping for mercie in fathers: if they haue that wisdome by so much to make their hand in correction the heauier, by how much the childe to be beaten is the stubbornner; we must then thinke this mercifull wisdome and consideration to be much more in the Lord, from whose brightnes the parents haue receiued these sparkes.

1 In our meetings and feastinges we are to look to our selues; *Feastinges.* if good speeches be vsed we must be thankful; if euill sorrowful; if things not meere euill, not greatly to torment our selues.

1 This aduise he gaue, that it was good to discerne of them *Friendship.* whom we much receiue into our companie, least we lose the credit of the Church conceiued of vs. For although many seeme and shew themselves to be well disposed, yet because there be so many corruptions in our nature, it is heauenly wisdome to discerne of men: wherefore it is good for vs to consider with what soundnes of iudgement, & power of true knowledge they do speake: first looke what sight they haue of inward corruptions. This humilitie teacheth true wisdome, and the sight hereof would make truly knowne Christ and him crucified. For many who haue a little confused knowledge will much be talking, but for want of this knowledge they are not so sound. Secondly, wee must see how ready they are by their soundnes of knowledge, and feeling of inward corruptions, to doe good to others with cheerefulness, and to speake of the infirmities of others with compassion and griefe: for many for want of this sanctified knowledge, will rather bitterly and openly declaine against the infirmities of others, then either wisely admonish them or brotherly pitie them.

2 He said, the best way to haue comfort in any of our friends, was to pray for them, and that he neuer had more ioy in any, she

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from them whom he most prayed for, and in them most when he prayed the oftener, and vehementer for them present or absent: for this is a true token of loue, to pray for them whom we loue.

3. Though he was most seuerer to his friends and kindred, so long as they were not recôiled to God: yet once being wearied with one, he shut vp the matter with this sentence; It is wonderfull that diuers hearing the same word of God spoken, one should beleue, and another should not beleue: but I am rather to thanke God that I beleue, then to search out a reason why another doth not beleue; and as I am to be thankfull for my selfe, so am I for others.

4. Like as naturall men doe well by naturall wisdom: so we ought much more to be stirred vp to doe well by spirituall wisdom. And as it is commended for speciall wisdom in our Sauour Christ, Ioh. 2. that he did not commit himselfe vnto all men, because he knew what was in their hearts: so it is a speciall token of wisdom in vs, on the contrary not to commit our selues vnto all men, because wee know not what is in their hearts.

*Grace of  
God.*

1. **H**E feeling on a time the grace of God assisting him in a thing which of himselfe he dispayred of, sayd: Oh how easie are the waies of man, whilst the Lord doth gouerne him, and how is he beset as with a hedge of thornes, when the Lord doth not assist him.

2. As we are careful to vse the meanes of our saluatio, so must wee wholly referre the blessing of the meanes, to the grace of God: neither as some do thinke, that we can obtaine or continue the graces of God in vs without vsing the meanes, (for that is but a dreame of fantastick spirits) neither as the manner of some is, so to trust to the meanes, as neglecting to pray for the grace of God in them: which is but a preposterous zeale of such as are not rightly instructed in the way of their saluation.

3. It is a profitable need to obserue, when extraordinary gifts of God be for our good, and when for our hurt. If our extraordinary blessings drue vs more carefully to seeke to the ordinarie meanes, then it is of Gods mercie: but if they slacken our care in the ordinarie meanes, and puffing vs vp with a spirituall pride, cause

cause vs to rest in them, then they are for our further condemnation : as if God blesse vs marueilously without prayer in any thing, if we are driuen more to prayer by it, this is of God : if it cause vs to leaue prayer, it is perilous.

4 There is nothing so precious as Gods grace, which changeth the face of heauen and earth : and nothing so vile as sinne, which openeth hell, and staineth the earth, and shutteth vp heauen.

5 As of all gifts, the gift of Gods spirit is the dearest, so the losse of it is most dangerous : for besides that, we know how few taste of it, and with what paine they that haue gotten it keep it, and with what hard brunts they that lose the graces of it recouer them againe, we may coniecture the greatnes of the losse, by our experience in other things: they that haue bin in reputation for their riches, and are become bankerouts, are grieved and ashamed ; how much more then should their griefe be, who by the riches of Gods graces haue been comfortable to themselues, and honourable among others ; and now by the decay of those gifts, haue lost both the sweete ioy and peace in themselues, and their credite with God, and in the conscience of the godlie ?

1 His loue euer grew to a man, as he knew the man to grow *Godlines.*  
in godlines, and his loue decayed, as the graces of God decayed: first he was grieved, and then his loue was slacke.

2 As it argueth great height and willingnes to sinne, when men fearing to sinne in the day, redeeme, and steale time to sin in the night: so it sheweth a great height and willingnes to godlines, when men being not sufficiently contented to doe good in the day, stretch their well-doing euen to the night also: wherein they shew themselues to be free from vaine glorie, that none seeing them, yet they doe good for the loue of God, and not for outward things.

1 A man may truly iudge himselfe to be truly willing to doe any good, when he strives at that he can to do it, although he can not doe it as he should. *Good workes.*

2 We cannot heartily be grieved for that sinne in another, whereof we haue not made great conscience in our selues. *Griefe for sinne.*

2 The things that are euill and grieue vs, so farre as wee see them with griefe hurt vs not.

3 This



3 This is the best remedie against sinne: rather to be grieved than we feele not our finnes pardoned with God, then that wee are knowne to be sinners among men; and that we be readie to shame our selues, that God may haue the glorie, acknowledging shame and confusion, and the whole hell of temptations, to be due vnto vs, and glorie and praise, and compassion to be only the Lords. For this is a speciall marke of the childe of God by temptations mightily humbled, if that he be readie to shame himselfe for his finnes, to glorifie God in his mercie.

4 Seeing a woman lamenting for the finnes of the people, he sayd vnto her, (not purposing to cause her to cease from so good an action, but admonishing her to looke to her affections) you shall well trie your heart, sayd he, if this sorrow for sinne be first bred for your owne finnes, and from your selfe proceede to the finnes of others. Againe, the measure of your mourning must be agreeable, and proportionable to the sinne. Lastly, your griefe must be for the person, as you may be moued rather to pitie and pray for him, then to hate and despise him.

5 That is true sorrow and griefe for sinne, which neither can by outward pleasures be stollen away, nor by continuance of time be taken from vs, but onely in Christ.

6 Because great, naturall and worldly sorrow and ioy, will cause a man to breake his sleepe at midnight, he would trie himselfe whether sorrow for sinne, or ioy in saluation had caused him to doe the like.

7 His greatest sorrowe was, when either hee spake of some good thing that was not in himselfe, and the greatest ioy he had was in the contrary.

8 As by nature we are long and hard to be brought to be grieved for sin: so being once downe, we are hard to get vp, and to rise out of our griefe againe. For two extremities attend vpon vs, the one to be grieved and feared too little; the other, to be grieved and feared too much: the one makes vs secure, and the other dead and dull. To meeete with these two, it is good in time of ioy to thinke what iudgements haue befallen vs heretofore, what may befall vs hereafter. In time of humbling we are to consider what mercies we haue receiued, and what merities are stored vp, and tarrie for vs againe: and surely, no one thing makes griefe

griefe more to waste vs, then the forgetfulnesse of Gods mercies past, and the carefulnesse of them that are to come : though mercies succcede mercies, yet the sea of Gods mercies is neuer drawne drie, if we claime hold of the by our former experience.

1 **T**He cause why mens hearts are hardened now adaies, may be this in part, because they see as great gifts of learning, tongues, and ciuill life in papists, and heretikes, as in Gods true seruants. Euen as the cause of Pharaohs obstinacie was this, that being willing to be deceiued, he would not obey the Lord, because other Sorcerers in Egypt could do (as he thought) as great matters as Moses and Aaron.

2 To one that complained of hardnes of heart, he sayd, you must waite for comfort, and know, that you can now no more iudge of your selfe, then a man sleeping can iudge of things which he did waking : or a man wandering in the darke can discern of bright colours: for as the one may (while he waketh) do excellent things, and yet now neither he himselfe knoweth of them, nor any other can espy them in him : and the other may be among flowers, and for want of light, can haue no vse of his eyes, nor pleasure in the obiect : so you haue done great good things whilst GOD gaue you a waking heart to put them in practise, and the light of his spirit to discern his graces in you, though now, you haue neither the sight nor sense of them : and this is the thing which deceiueth and disquieteth many : they looke for that discerning of themselues (when in them Gods graces are more oppressed) which they had when Gods spirit wrought in the sweetest and fullest measure in them : and because there is some intermission of the worke of new birth, they thinke it is a flat omission in them of the spirit of God : but as it is a tokē of a minde too presumptuous and insatuated, in time of dead securitie, to perswade our selues still of that safetie, for hauing those graces which sometime we had ; so it is a signe of a minde abiect, and too much dispayring, to thinke that because that wee haue not euen present feeling of these ioyes, glorious and vnspeakeable, which wee haue had ; therefore wee neuer had them heretofore, or that wee shall neuer haue them againe hereafter.

3 Admonishing one to preuent hardnes of heart in his child, by godly and discreete correction: he sayd, that because children incline often to the sinnes of their fathers, parents correcting, should in wisdom first consider, if it were not a sinne before in themselves (vvhich they gaue them as it vvere) which now they are about to correct, and finding it so, that they should be humbled in themselves; and being humbled, proceede to correction, in praier, in the feare of God, in wisdom, in loue, and desire of their conuersion, and in that measure as correcting their owne sinnes, after a sort in their owne children. For men begetting children without regeneration, giue a naturall propagation of their sinnes, without some speciall blessing of God: and none in regeneration begetteth any vvith such gifts of nature; vnles they become new borne, they haue no good thing in them.

*Heretic.*

1 Men be more grieved for murder and adulterie, then for superstition and heresie; because these be *peccata rationis*, the other *affectionis & actionis*: the one goeth vvith a priuie pride, vnder colour of deuotion, the other are euer apparant, and are accompanied vvith outvvard shame and confusion.

2 As the Gospell first began by simple fishermen to be preached, but afterward being receiued in loue, grevv to the other more learned sort: so, for not receiuing the vvord in loue, but hauing our eares tickling to new doctrine, heresies and sects, beginning now amongst vs but in the simpler sort, and ignorant men of the countrey, are like to inuade the best learned. And God purposing to punish the coldnes of our age, can as vvell now send an hereticall spirit, not onely into the common people, but into 400. learned preachers, as he did in times past send a lying spirit in 400. prophets.

3 Euen as polygamie vvas not very hurtfull, so long as it vvas vvithin Lamech his house, and vvhen it prest into Abrahams familie, got great strength, and preuailed much. So ill opinions are then lesse hurtfull, vvhist they are amongst the vvicked and ignorant: but vvhen they get fauour amongst the learned and godly, they begin to be most dangerous.

*Heart.*

1 The heart is Gods owne part, and that vvich must goe to the Lord. Now as nothing might be employed to common vses, vvich vvas sacrificed by the priests vnder the lavy: so the heart  
which

which is the Lords, must not be applied to any other vse then to his seruice.

1 Nothing more bewrayes vnbeleefe, then not to stay the Lordes leisure: as contrariwise, watching and wayting on the Lord shewes faith: for those hastie and vnquiet spirits, when they see not speedy redresse according to their expectation, they either murmur in impatiencie, or they will ease their griefe by seeking vndirect meanes. And sure as nothing in prosperitie is a greater token of Gods fauour then to feare our selues: so in aduersitie this is a pleasant pledge of our patience, when we can wait and attend on the Lord, for the time and the maner and the measure of our deliuerance. There be some principall properties of true waiting. The first is to waite in our selues: for many will not outwardly murmur, and yet inwardly they boile and fret in themselves: and many will abstaine from outward impatiency, which looke to the inward estate of their hearts but a little. But it is good for vs to begin here: for if there be a quietnes of the heart, there cannot be any great disquietnes in the tongue or in the hand. The second propertie is to waite on the word. Many will say they waite on God, & yet they are marueilous impatient, if ye charge them with impatiencie: but weigh their waiting by the word, and it will not abide the triall, it will not goe for good. Looke what faith we haue to waite on God, vnlesse it be taught out of the word (which is as true as God himselfe) it is not sound. Some will be content to waite on God, but it is not to haue their obedience and faith in the worde, but to obtaine some thing the sooner which they desire. But this is no true waiting, to waite rather for our owne profit, then for Gods glorie. The third propertie is, to continue in it. Euery mā by nature can wait for a while, so he may know a certaine and definitiue time of his waiting: but to offer our obedience in waiting, and not knowe for how long or how little we shall waite, this is the fainting of the soule: for if it were determined to vs how many daies, or moneths, or houres we shuld waite, the hope of the profit drawing neere, and of a terme drawing out, would sustaine vs: but to leaue all moments, and conditions to the Lord, and to be in a continuall seruice and expectation, this is hard for flesh and blood. Wee must learne to amend this fault, by considering how iustly the Lord

*Haste how it argueth vnbeleefe: and of watching and waiting.*

may

may suffer this answer, and helping of vs, so that our finnes are not sufficiently bewailed, or our faith is not sufficiently purified; of his graces not sufficiently wrought in vs. The fourth and last property is, to continue waiting with a kind of vehemencie, keeping us from fainting or fainting in our hope, though it bee long, or obscure be answered; or our daunger be helped: To be vehement a while, or lesse importunate long, is little worth: but to haue our affections hot, and for a good thing, and not to slake the heat in long continuance of time, and not to be made remisse or dead in the suite of our desires, though no appearance of our deliuerance appeare, is hard in deede. And here to meete with an obiection, we say vehemencie argueth faith, and vehemencie bewraith want of faith. Faith when no deferring of our desire doth breake the power of our zeale: want of faith when without all hope, we are greedy and rauensous to haue our request, or els we cast all off: and thus which is said, but here edy or what followeth.

*Hearing of  
the words.*

Some reioyce so much in the hearing of good things preached, that they forget to bee humbled for their wants. Againe, other alwayes looking vpon their wants, walke not thankfully for Gods graces toward them. The meane way is the best, so to reioyce in the grace of God, that wee bee humbled for our wants, and so to mourne for our wants, that we praise God for his graces.

*Humbletie.*

Many deceiue themselves with a bare opinion of humilitie, and that this were a true triall of humilitie, if we would willingly suffer our selues to be taught of our inferiours: and if we would patiently abide our selues to bee admonished of our faulces. *Heavenly men were humbled by their decames; we are not humbled by the word: they that will not professe by Gods iudgements in others, shall feele them themselves.* We haue no claime to Gods mercie offered in the Gospell, vntill we be humbled by his threatening in the law. *We must be like children in three things chiefly: first, in respect like little babes. Secondly, in regard of innocents. Thirdly, in respect of them that are growne from childhood.* First, babes are neuer quiet, except the pap be in their mouth; or else hauing late been at it, they are well fed; so ought we still to desire

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to lye at the foode of our soules, and to finde vniquietnes in our soules, if we be long from it. Secondly, weaned children, though they are not without naturall corruption; yet this corruption doth rather shew it selfe by imitation, then by action: and if they do any euill, it is rather violent then permanent. Thus should we be, not making an occupation of sinne, but occupied of sinnen; not forecasting patternes of sin, but hending our minds how we may not sinne; we are violently drawing the same to by another, rather then voluntarily commit it our selues. Thirdly, they that grow out of childhood, doe things becomming manhood rather then childlines: so, though babish things both in life & doctrine becom vs being babes, yet having past out childlineth, the Lord lookes for more manly ripenes both in knowledge & in holines of life, though our perfect age be not consummated before the resurrection. As little children, whether in teachableness to good, or reformableness from sinne, are either wonne by a faire word, or allured by a trifling benefit, or awed by a checke, or feared by a frowning look, or killed by seeing another beate before them, or else quieted by the rod: so if we be children, either the promises of God must affect vs, or the mercies of God must allure vs, or his threatnings in his worde must awe vs, or his angry countenance must feare vs, or his correcting of others must humble vs; or else the corrections of God vpon our selues, must pull vs down: but as those children are of most liberall and ingenious nature, who are rather allured with faire words, then driuen to dutie with the rod; so they are most gracious, which are most broken with the conscience of their vnkindnes, more prouoked by the promises of God, then by all the curses, thundrings and threatnings of the law: but they that are affected with neither, degenerate as yet from the affections of children.

He obserued some who outwardly liued an honest and ciuill life, yet lying hypocritically in some sin, were constrained in death, or before, to vter it to their shame. Which kinde of iudgements are most necessarie, that God might shew himselfe to be God, and his threatnings to be true, that the wicked might lesse reioyce in their exceeding impietie, and that Gods children might be raised from their securitie.

*Hypocrisie.*



*Iudgements.*

**I**N our most earnest matters we must be iealous ouer our owne heart, and then especially examine and call to account our affections: because that in such a case there is either some speciall worke of God, or else it is some notable worke of the flesh, or of Satan. And whereas it is a common pedagogie of the soule, that in all things we had neede to aske the gouernment of God by his word and spirit: for the present a man knoweth what he is, but not what he shall be, in this or that action: when we cannot gage the depth of our heart, we must impute it to want of prayer, and the not trauailing with our heart how to doe the things in wise done.

**2** Though all exercises of pure religiō purely vsed, do strengthen iudgement & whet vp affections, yet reading, hearing & confering, do most strengthen iudgement, and in part whet on affections. But praying, singing, & meditation do most chiefly whet vp affection, but in part strengthen iudgement and vnderstanding.

**3** Being desired to giue his iudgement of a weightie matter, he answered: Sir, neither am I able to speake, nor you to heare: for that we haue not prayed; indeede I may talke, and you answer as naturall men; but we are not now prepared to conferre as the children of God.

**4** He fatherly exhorted men to labour for increase of iudgement: first by reason, then by example: by reason thus, without soundnes of iudgement, it is a more difficult trauailing for the childe of God with his owne heart to any fruite. Again, not being stayed in iudgement, one shall be troubled to commit and afraid to doe many things, which indeed he might lawfully and comfortably doe if hee had knowledge. Thirdly, wee shall not without good knowledge satisfie our godly desire in perswading or disswading any, for that we cannot doe so assuredly, substantially and effectually as we ought and would doe. By example he exhorted men to consider of the Prophet David in his Psal. 119: he prayeth for knowledge, hauing no one thing oftner then this, *Teach me O Lord thy statutes, &c.*

*Sound ioy.*

**1** The more one tasteth of heavenly things, the lesse is his ioy in earthly things: the more one feelth earthly things pleasant, the lesse ioy can he haue in heavenly.

**1** There

1 **T**Here are many who haue a generall knowledge of the truth, but when it comes to particular practise, they are hindered with profits, pleasures, and selfe-loue. *Knowledge.*

2 They whose knowledge is in swelling words, and painted eloquence of humane wisdom, being but a doctrine of the letter, in their death they are as if they knew nothing of Christ crucified: and whereof comes it, that there is so much preaching, and so little learning? but because men preach and delight to heare plausible nouelties, to please the eare rather then the simple power of the word to pearce the heart: they take the bone, and refuse the marrow: they are content with the shell, but want the kernell: and not onely the law killeth, but also the Gospell: that is, the letter of the Gospell being ministred without the spirit. Aske the wounded conscience, what comfort it is to heare that Christ dyed for our sinnes: nay aske if this gall not as much as the law it self, so long as it is rather conceived by reason, then receiued by faith.

3 He said, how after he knew God, he desired by prayer two things principally: the one, that he might loue the Saints: the other, that he might willingly and profitably beholde the iudgements of God in others: which as God in mercie had granted him, so he confessed this fruite thereof, that vnlesse he had seene such iudgements, hee should haue fallen into many troubles, which now through Gods grace hee had escaped, by seeing and hearing the causes of these miseries in others. For when he saw how God dealt with others, he searched his owne heart, whether he had been or was such a man: he perswaded himselfe he might be such a one hereafter, and therefore he repented before Gods iudgements came on him: if euer he had done the like, by prayer and good meanes he was made more carefull for falling into it hereafter.

1 **T**He loue of the creatures hindereth vs in good things, but the vse of them furthereth vs therein. Gods children look to the spiritual vse of those things, which the worldlings vse carnally. *Loue of the creatures.*

2 Sometime good outward gifts hurt the beholders, when they hurt not the possessors: as we may see in the beautie of Sara

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and

and Ioseph: which thing ought to humble vs in the desire of outward things, and to make vs thankfull for a mediocritie.

3 Then we haue a sure testimonie of our loue to good things, and of our hatred to euill, when no punishment nor reward can either driue vs from good, or draw vs vnto euill.

4 He said, that if he had once seene any effectuall worke of Gods spirit in any man, he could neuer but hope well of him. If graces decayed, first he was grieued, and then his loue decreased in him.

*Madnes.*

1 **A** Great cause of madnes is impatiencie of minde, or els the sudden wrath of God vpon a man for doing something against his conscience.

*Matrimony.*

1 One may know whether his wife bee brought vnto him of the Lord by these three notes. First, if there bee any agreeing or proportionable liking each of other, and that in the giftes of the minde, concerning their generall calling, as zeale, faith, godlines; and also concerning particular calling. Secondly, if they being thus consonant doe vse good meanes, as the word, praier, and consent of parents in their contracts, and then the good order of the Church in their meetings, and if they vse no charmes, nor vn honest or vnlawfull meanes. Thirdly, that their hearts be sincerely affected to Gods holy ordinance, so that first they respect this end, to haue a helper to Gods kingdome, when each of them hath said in their soules, I will seeke out one in whom I may see mine owne image of faith, loue, holinesse, &c: that will helpe me to Gods kingdome. Again, when they doe not marrie for riches, beautie, or such like outward things: but when they desire mutually to doe the duties which they owe one vnto another. Besides, they must haue a desire to hasten the kingdome of Christ, by fulfilling (so much as in them lieth) the number of the elect: and vsing it as a remedie against Incontinencie. And so we see condemned here all marrying of yong men with old women, when there can bee no hope of procreation.

2 Vnto a gentlewoman that was afraide that her goodwill was suspected to her husband, being farre from her, in that hee receiued not the letters she sent him, he said: If your conscience

did

did excuse you, he could not condemne you, and God will make knowne your heart vnto him : if your own hart condemne you, then can hee not excuse you, no not although he thought very well of you.

3 As a louing husband will not take away his loue from his wife for some particular wants, so long as she keepeth her loue wholly and truly vnto him : so the Lord will not cast off his louing kindnes to vs for speciall wants, or frailtie in particular commandements, so long as we generally labour to please him.

4 When one asked him concerning marriage, whether it were good to marrie ; seeing sometimes when concupiscence pricked him, hee was moued to it, and some other time when hee felt no such thing, he thought he might abstaine from it. He answered, many come hastily into that calling, not vsing the means of trying their estate thoroughly before ; as namely, whether they by praier, fasting, and auoiding all occasions of concupiscence, haue the gift of chastitie or no ? Many vse some of the meanes, and not all : many vse all the meanes, but a small time : therefore it is good to vse first the meanes, not part of them, but all of the ; not for a while, but long, and attend vpon the Lords ordinance. If so bee that all these things will not preuaile, waite when the Lorde shall giue iust occasion of vsing that estate, to his glorie and our comfort.

5 Hee thought it to bee a good ceremonie for the father to giue his daughter in mariage before the congregation, if she either be a virgin or a yong widow, to shew that she made not her owne match, but that she made it by her fathers consent. And being asked how it should bee if the father were dead, hee said then he would not haue the mother to doe it in the congregation, but thought it good for the father in his testament, wisely to appoint some vicegerent to doe his dutie. If any man do this rather at the appointment of the yong parties, then at the appointment of the parents, it is an abuse. Now that there must be in all lawfull contracts the consent of parents, he said, first children are a part of mens goods, as in Iob 1. it appeareth in that Satan hauing commission to set on the goods of Iob, did sease on the children of Iob. Secondly, if in the law a damsell might not performe her vow vnto the Lord, her father milliking it : then

much lesse (as it is probable) may a dainsell performe promise to a man, her father milking it.

6 He said he could not away with such as would marrie too soone after they had buried their wiues, but that it were better for abstaining a time, to shew themselves humbled vnderneath the hand of God in that crosse: and to testifie that it was no light loue vnto the parties whom they loued in the Lord. For besides that, it is almost vnnaturall, to get another body in bed, before the former be rotten in the graue: it is a thing of euill report impugning common honestie, in that it may offer offence vnto the friends of the parties departed, and giue occasion to thinke that their loue was but light, being so soone forgottē, as also for that it may giue occasion of ielousie to the parties to be married and to their friends, in that they may feare, that their loue will be as light and little to them, as it was to the other before. And although any set time for diuers circumstances cannot be prescribed, yet vsually a yere were but sufficient for this purpose of abstinence.

*Marks of  
the children  
of God.*

1 There be some notable marks to know whether our iourney be to heauen or to hell. First, if a man be so close that he will not open his way, whither he purposeth to go, yet you shal espie out his intent by obseruing which way his cariage is sent: if our cariage goe after the flesh, to the flesh we shall come: if after the spirit, to the spirit we shall come. Secondly, if a man conceale his voiage, yet you shall discerne him by his inquirie this way or that way: if we aske which is the way to Canaan, and where the way lieth in the wilderness, it is an argument he is going to the promised land. Thirdly, albeit he would keepe his iourney neuer so priuie; yet he is bewrayed, if when in hearing a man speake against his countrey, and dispraise his prince & people, his blood beginneth to rise, he findeth himselfe grieved, & standeth in defence of his countrey. So, if whē men disgrace Gods word, speak euil of his ministers, or reproch his Saints, we find our selues moued, and not able to containe our selues from reprehension: that is a token we are traouelling towards heauen.

*Meditation.*

1 Meditation is the very life and strength of reading, hearing, praier and Sacraments, without which they are made weak and vnprofitable vnto vs.

2 Medi-

**Meditation** is that exercise of the minde, whereby we calling to our remembrance that which wee know, doe further debate of it, and applie it to our selues, that wee might haue some vse of it in our practise.

Remembering some thing heard or read.

Gathering some other thing vpon that which is remembered, as namely, in finding out the

Causes.

Fruites.

Properties.

**4** The worke wrought in the affections is this, that they are framed either to loue or hatred, hope or feare, ioy or sorrow, according to the diuersitie of the thing which the reasonable part hath seriously considered of. For example, a man then meditateth on the word, when hee so remembereth it and inuisioneth it; that he goeth frō point to point, applying generally some things vnto himself, and wisely examining how the case stands betwixt the Lord and him in those things, whereby he seeing what is like to follow vpon it, hath his heart stirred vp to put something in practise.

**5** In hearing of the word with others, and reading of it by our selues, wherein we think we haue to deale with time, because those are but outward things, many men will carrie themselves cheerefully: but there is nothing more tedious vnto vs, (without Gods speciall assistance) then by meditation to call our selues to account before Gods iudgement seate for that which wee haue heard, and to deale with our harts in good earnest for the doing or not doing of the things we haue learned: and without hypocrisie to lay our hearts naked before God, accusing our selues whē we come short of any thing, praying also for grace therein, confessing our sinnes that we haue bin rebuked of, and crauing forgiveness: acknowledging his mercie where we haue receiued any thing, and begging for the continuance of it: and so to depart away either more humbled in our selues, to auoid sin more carefully, or comforted in the Lord to goe on forward in well-doing, more cheerefully.

**6** A great companie of men, and euen many professors haue



an euill opinion of meditation, because (hauing purposed to passe their time in mirth) they feare if they should deale thus straightly with themselves, least it would make them melancholike and heauie : vpon which occasion, they wil not so much as abide to bee alone, nay in the company of graue and sober men : and to keepe them from this, some of great place are content to maintaine leisters, &c. But if we will consider the profits which come to those who vse meditation, and the hurts which fall on them who vse it not, we shall be easily perswaded to imbrace it.

*Commodities of meditation, and hurts of  
the want thereof.*

If wee meditate of those generall rules which we haue heard out of the word, we shall many times see more cleerely into the truth of it, then he that preacheth, or at least more then he expressed vnto vs. For by the spirit of God we shall be taught to apply it more particularly to our selues, then he did or could doe, because we are most priue to our owne estate.

7 Those that much meditate, become thereby the godliest men, and most profitable to themselves and others: because meditation so increaseth knowledge in vs, as that it especially breedeth good affections, and quickneth them most, being begun in vs, and by our affections we are carried to practise goodnesse in our selues.

8 Contrariwise, they which vse not meditation, cannot attaine to that knowledge which otherwise they might haue. For wee see that a scholler of a most excellent wit, cannot attaine to great learning, if hee meditate not of the things read vnto him: how much lesse can wee which are dull and blinde, concerning spirituall things?

9 Furthermore, the knowledge which one gets, whilest it swimmes in the braine, and is not settled in the affections by meditation, is but a vanishing knowledge. For if persecution befall vs, or if heretikes trie vs with subtil arguments, or if Satan tempt vs, we shall be shaken from our former knowledge. But contrariwise, a settled perswasion of the heart, is hardly or not at all overcome.

10 Those

10 Those who omit meditation, haue their knowledge for the most part grounded vpon other mens sayings and writings, and they bring themselues into this bondage, to beleue al to be true that their writer saith, because they haue not examined it.

11 Want of meditation destroyeth the memorie, and causeth men to trust altogether to their bookes: so as if they haue time sufficient and store of bookes, they are able to speake with great admiration of the hearers, and yet of the same matters can scarce speake to a priuate mā tolerably to his edification and comfort, because he hath but spoken it out of the book, and not laboured to make it his owne by meditation, that thereby hee might finde out how to applie it to his owne vse, and the benefit of others. Want of meditation takes away the vse of knowledge.

*Rules for meditation.*

12 First: Let the word bee the object, and beware of mingling it with mens deuises: Psal. 1. 2. 26. 119. 99. Secondly: Heare, reade, and conferre much with reuerence and diligence, else our meditation may be erroneous: Psalm. 119. 99. The Prophet was wiser then his teachers: therefore he had instructions and conference before his meditation. Ioshuah and Timothie were commanded to reade before, and then to meditate.

13 Meditate but of one thing at once, and at one time, according to the prouerbe: *Hoc age.*

14 Though hee who is come to strength of meditation, can make his vse of all places and companies: yet euen these, and much more other, not growne to such ripenes, must be careful to chuse time and place, and to sequester themselues from all lets, that might carrie them away, when they will giue themselues to earnest meditation, as Iob did, who whilest his sonnes were banquetting, kept himselfe apart. And they are to vse fasting, that they may bring themselues into the presence of God, and see into the depth of their owne corruptions.

15 In meditating of a point, wee must first trauaile with our iudgement and affections, before we come to make vse of it in our hearts.

16 We must know that there will neuer bee found nor abiding

ding fruit of meditation; vntill our heart be sound and sincere, and detaching others from sin, looke that we our selues hate it.

17 Before and in all we must pray that the spirit may be giuen vs, that we neither adde nor detract, that wee be not too farre, nor come not too short.

18 We must euer bee mindfull to bee thankfull vnto God; when he blesteth vs in our meditation; else we shall be buffeted in our next meditation.

19 Being often troubled suddenly in his deepest meditatio<sup>n</sup>s with distractions of minde; hee tried whether they were of God or not; in this manner: if they did either bring some euill thing past into his minde to humble him, or some good thing to comfort him and make him thankfull; or if they did instruct him in any thing to come, leauing an admonition in him to be circumspect, then he took them to be of God: but if they drew his mind from the things present, to roue and wander after other matters, he presently suspected it, and fell to prayer, to be established in his present calling, from whence his own corruptions and Satan went about to leade him.

20 He had often in his publike ministerie and priuate conference, a sudden failing in memorie, so as by no means he could recouer himselfe in those things he purposed to speake: in which case he vsed this remedie, presently to groane in his heart, and to humble his soule vnderneath the holy hand of God, not busily to stand troubling and tossing his memorie; because hee knew and had often proued, that this was the best way to turne away this euill.

21 To reade and not to meditate, is vnfruitfull: to meditate and not to reade, is dangerous for errors: to reade and meditate without prayer, is hurtfull.

22 The cause why our meditations & prayers are no stronger in the night, is because we loyne not with meditatio<sup>n</sup> the examination of our hearts vpon our beds: which if we did in some truth, it would keepe vs from drowlines, and want of reuerence in our prayers; as well as worldly men are kept waking, by thinking on worldly matters. Here we are taught by Dauids example, when we want the more solemne and best meanes, to make a supply by often and sincere vsing of such priuate meanes as we can.

1 We

1. We must neuer be so moued at the reproches of enemies, as at the not profiting of friends: that is, such as be, or ought to bee the ioy, crowne, and glorie of our ministerie; for whom wee haue prayed, and with whom wee haue triauiled for their saluation. For as these men alone giue all the credit to our ministerie in weldoing, so they doe farre more discredit it by euill doing, then all others, at whose hands we looke for no such things. And for this cause wee may not bee so moued to see the common sort of people offend, because what maruile is it if they faile in duties, when others which are continually taught, doe so often slip and fall?

2. Ministers should most frequent those places, where God hath made their ministerie most fruitfull: they should herein be like the couetous man; that where they haue once found the sweetnes of gaining of soules, thither they should be most desirous to resort.

3. Hee feared much the preposterous zeale and hastie running of yong men into the Ministerie, because as iudgement, so also stayednes, and moderation, vse, experience, grauitie in ordering affections, and the hauing some matterie ouer corruption, was needfull in him that should teach others. And he obserued the extreame in our age, to bee contrary to that in the first age, wherein men being but slenderly brought vp, it was very long ere they were vsed in the Church; but now education being bettered, they are too soone employed. Too hastie a triall must not be made of mens gifts to their hurt that vse them, and that haue the vse of them.

4. If ye aske, whether a man may not lawfully desire to be in the Ministerie, or no? I answere, that in the Ministerie are two things; a worke and a worship; a dutie and a dignitie. The work and dutie to the glorie of God, & the good of his Church, a man may desire: The worship or dignitie, to serue our couetous mind, is not to bee desired. It is good before wee come to the compleat function of the Ministerie, there should be some training vp by degrees in the schooles of the Prophets. Acts 20. We reade of the training vp of certaine Disciples at Corinth and at Antioch: Paul was first a Disciple, then an Apostle: Ioshua vnder Moses, Samuel vnder Ely, Elisha vnder Eliah, Salomon vnder Nathan, Baruch

ruch vnder Ieremie, Timothie vnder Paul, were trained vp. And sure it is good, first to be of the children of the Prophets; then a Prophet, then a Pastor. First Christ calleth some to be domestical Disciples, Luk. 6. after he sendeth them forth, Luk. 10. and then they preach most fully, when after his ascension they had receiued the holy Ghost. Now if this order were in the Prophets times, why should it not be much more in ours? In the common-weale there is a training vp of the gentry, before they be installed into Magistracie. In the Court, no man at the first is admitted to the highest titles and functions, but according to their gifts and practise. In naturall things, wee will not commit our bodies to euery Phisition, and professor, but make inquirie after him who hath had the longest experience. Then it is good, first with Iosua, Samuel, Elisha, Salomon, Baruch, and Timothie to be humbled: then with Moses, Hely, Elia, Nathan and Paul to be honored. For what age requireth this more then our headdie old age of the world? wherein yong men are somewhat forward, and yong men haue yonger iudgements, yonger affections, vnseasoned speeches, and vnseasoned speeches bring retractions, and retractions to their discredit.

*Mirth.*

1 When a gentlewoman asked him if he were not sometimes merrie. Yes, saith he, we are often merrie, and sometimes we are afraide of our mirth.

*Mercie.*

1 The way to see the length, depth, bredth and height of Gods mercies, is first with shame and sorrow to see the length, &c. of our owne finnes.

*Memorie.*

1 The best art of memorie, is to be humbled at Gods threatening, and comforted at his promises: for sure it is, that exceeding griefes or exceeding ioyes, leaue great impressions in vs.

2 The best art of Logicke is to reason *E conuerso*, out of that saying of Paul: *There is no temptation hath overtaken you, but it hath overtaken others.* And to say thus, There hath no temptation ouertaken others, but the same may ouertake vs. This will teach vs to speake charitably and profitably of other mens infirmities.

*Occasions of  
sins.*

Godly men are not in daunger of grosse wicked women: wherefore we must haue a greater carefulnes of our selues, when

when wee are in companie of such as professe godlines. And so in all euils beware of secret and colourable occasions of euill, wherein some make a shew of good, being guiltie of great offences.

1 **P**atience then possesseth the soule, whensoever all our outward wants are supplied by patience. *Patience.*

2 There are many who haue set a presse on their hearts, and purposed to exempt themselves from all griefe: others eate vp their hearts with griefe, as the flesh of the body is eaten vp with a corrosiue, and so make themselves dull stones, rather then feeling members: the meane is not to bee too quiet, as without all griefe; or to be vnquiet too much, as being without a God. For the first, it is marueilous, that Satan in times past being made knowne, only by colours, by a flaming breath, by a hollow voice, by hornes and clawes, and such sensible things, was much more feared, then now by the cleerer sight of the trueth being described, to bee a spirituall and more secret aduersarie, felt before he be seene, at hand before we be aware of him, and bold to set vp on the best euen in their best estate; and yet is lesse feared then before he was. For the second, it is marueilous he should bee too much feared, seeing he hath but a deriued power; and therefore a limited power; and therefore a power least to be feared. If wee feare him too little, he makes account of vs without taking any great paines: if too much, he is the prouder and bolder to take some paines about vs.

1 They are not to bee pitied in their griefe, which sorrow not with some griefe for their sinnes. *Pitie.*

1 Wee often want outward things, because wee esteeme no more of inward grates. *Pouertie.*

2 It is the policie of Satan to lay before vs the great benefits which we want, to cause vs to murmur for them, and to disgrace the present benefits which we haue, least we should be thankful. We must not desire to come out of the fire of affliction, vntil the Lord thereby haue purified vs as fine gold for his owne vse; but still thinke that the continuing of the crosse, is the continuing of scouring away some corruption.

3 The Lord oftentimes giueth his children no other riches, but



but his promise made vnto them, which they must wholly depēd vpon, vntill the Lord seeing them readie for the thing in the testament bequeathed vnto them, shall in wisedome giue them their legacies.

4 The Lord will haue vs to begin with good things, though our beginnings be small: the diuell contrary. In euill things God would haue vs feare the very first beginnings: the diuell contrarie.

*Preaching.*

1 It is to be feared, that by reason of our long peace and ease, mens teachings will become glasse, bright and brittle: for that preaching is alreadie growne so cold and so humane, that the simple preaching of Christ doth greatly decay: & that the great peace and quietnes which men haue in themselves, shall destroy the power of godlines out of them.

2 If we preach things whereof wee are not fully perswaded, or if we bee perswaded of them, yet if they are not sound according to trueth, they will trouble our consciences afterwards.

3 Hee obserued that many would receiue the word of God publicly preached with reuerence, and being priuately spokē, they made no such account of it: wherein men shewed themselves not to respect the preacher of God & his word, but some other thing. And that some men (which was a foule sinne, and worthie publike reprehension) would heare a man willingly in the Church, and gainsay his doctrine at home. Wherein they bewraied, rather that they heard for solemnitie of place, more then for any deuotion.

4 In denouncing the iudgements of God, either priuately to one, or publicly to more, the ministers of Christ still ought earnestly and inwardly to bee moued to pray, that that euill which the Lord foreshewed them by the word to fall on such sinners, might be turned away: so farre must they bee from speaking in wrath.

5 Some preachers doe much inueigh against the bodie, crying out that it is the enemy of the soule: when notwithstanding we are rather to nourish the bodie as the friend of the soule, for the exercise of repentance, and mortification, and sanctificatiō: and on the contrary, the soule is the enemy to the body in vsing it to sinne, for that there is neuer any corrupt action in the bodie,

die, but there hath been first a corrupt motion and sinfull affection in the soule.

6 He was alwaies desirous to be in the place of publike reading, praying and preaching, euen of conscience to Gods ordinance, were the preacher neuer so meane. For if he spake of iudgment, hee either increased (as hee said) or confirmed his knowledge. If the speaker had great wants, euen these wants did humble him, and made him to meditate inwardly of that truth whereof the preacher failed: in so much that sometimes hearing the wants, and then meditating of the truth, he could aswell be enabled to preach againe of that text, as if hee had read some Commentarie.

1 We cannot be drie in the graces of God, so long as we resort to Christ by feruent prayer.

*Prayer.*

2 If you wil aske any blessing at Gods hands, begin with crauing his fauour: Psal. 4. If you would auoid any crosse, begin first with repenting and crauing pardon for thy sinne. Psal. 32.

3 He in all things would aske counsell of God by his word and prayer, thinking he could neuer well do good to others, vnles he had also first done well to his owne soule. And he obserued, that taking in hand things more suddenly, hee either was crossed in the doing of them, or if he had any present fruite, yet he saw it was not an abiding and remaining fruite.

4 It is good to vse euery night as soone as wee awake some exercise of prayer or meditation, and to preuent the morning and euening watch in thinking on the word.

5 Hee compounded with himselfe three times a day to pray for those things which he preached, vsing also daily three portions of Psal. 119.

6 They pray not altogether off fashion, who see their infirmities in praying, and are grieved for it: and they that in deede doe pray onely of fashion, doe not see it: and this imperfection doth not so much displease the Lord, as the griefe in vs for our imperfection doth please him. And though it come to passe that God doe crosse a vehement prayer, and doth grant our prayer when we pray coldly, it is not either to make vs to surcease frō zeale, or to slip to coldnes in prayer, (for that is the way either to heresie or prophanenes) but to teach vs that we must not on the one  
side

side trust too much to the meanes, as though we would tye God to our praying, & to encourage vs on the other side to vse praier, when seeing the Lord hath heard vs praying faintly, he wil surely heare vs when we pray feruently.

7 Sometimes in a good action, vsing good meanes with an vpright heart to a lawfull end; yet our praier be vnfruitfull and our labours want successe: then let vs remember, that in all these there were secret imperfections, and that the Lords deferring is, that wee being better prepared by humilitie to be thankfull, he may grant our requests in richer manner and measure.

8 When one said to him after long conference and prayer: Sir, I haue troubled you oh my brother. Not so, said he, I neuer felt it by well doing, and if I may pleasure you, it is as ioyfull to me as any thing can be: for for this cause I liue.

*Praise.*

1 Vnto one that with many wordes disabled himselfe, hee said meekly: O why doe you so much seeke your owne praise? for it bewrayeth a priuie corruption of nature, that by too open dispraise, desireth to stirre vp his owne praise and commendations.

*Parents.*

1 Seeing a godly man hauing his sonne in his armes, whom he loued tenderly, he said to him: Sir, there is the matter of your reioycing, God make it the matter of your thankgiuing.

2 The Lord hath corrected the immoderate loue of parents towards their children, specially when it was grounded on nature more then on the gifts of GOD; as wee may see in Abraham, who so loued Ishmael; in Isack, who so loued Esau; and in Dauid, who so loued Absolon.

*Prosperitie  
and peace.*

1 Men ought to vse all good meanes in the time of peace, and before troubles come: and yet though (because outward things are as a vaile to hide Gods face frō vs) we cannot vnderstand good things so easily in prosperity; or if we vnderstand, we hardly haue the feeling of them: we must therefore still vse the meanes in hope of that fruit and comfort that commeth in time of trouble, vnto which time God often reserues our greatest feeling, because it is the most needfull time of helpe.

2 And if it be so that in our prosperitie wee haue not so vsed the meanes, yet are we not therefore in aduersitie vtterly to dispaire of comfort, because the worde was giuen for mans helpe  
who

who needeth meanes; not to helpe God who can comfort without meanes: neither are we to bee out of heart, though our conscience tell vs that wee haue vsed the meanes in some weaknes: for the Lord pardoneth our infirmitie, and crowneth our sinceritie in them.

3 Browne bread and the peace of the Gospell is good cheere.

4 He said surely that long prosperitie will breed either heresie, or securitie, or some great aduersitie: and that howsoeuer me did little feare these plentiful daies, yet when prosperitie is full, and come to a repletion, there must needs follow some rupture, and the abundance of wealth must needs haue an vicer to break out in one place or other.

1 **B**Eing asked how a man might reprehend, hee answered: *Rebuking or reproofe of sinne.* First, looke that you haue a ground out of the word for reproofing: then looke if it stand with your calling to reprove: afterward consider if some other man might doe it more profitably then you: then looke before whom you reprove, least you hinder the credit of the partie with his friends, and increase his discredit with his foes. And againe, if by all occasions of calling, person, time, and place, the Lord hath put you in this place to rebuke sinne; consider you must put on you the person of the offender, that as you spare not his sinne, because of the zeale of Gods glorie, so you presse it not too farre, because of compassion to a brother: then looke that with these, your heart bee right in zeale and loue, and so call for Gods assistance, before you speak, his grace in speaking, and for his blessing after your speaking, if any thing be left out that might haue bin profitable: please not your selfe in it, but be humbled for it, though some infirmities be in you: yet shall they not doe so much hurt, as Gods ordinance shall doe good.

2 Wee must rather winne men with a louing admonition, then gore them with a sharpe reprehension, that we may easily worke vpon them afterward.

3 If we thinke we may speake, wee will speake too soone: if we may keepe silence, we will hold our peace too long: when we much loue the persons to whom we speake, wee slacke our zeale in

in rebuking of sinne: if we be zealous against sinne, we slack our loue to the person.

4 Wee may rebuke publikely a publike offence of a priuate man on this manner: My brethren, such a sinne hath passed from this place, the guiltles need not to be offended, the person guiltie is to repent of it.

5 His manner was both in espying and reproofing of sinne, he would not alwaies more sharply reprove the greater sinne, nor more earnestly reprehend the lesser sin: but measuring the accidents and the circumstances of the sinne, with the qualitie and degree of the sin it selfe, he did see that some appurtinances with the sin, did aggravate or extenuate it: so as a greater sin, with some circumstances he thought lesse to be reprobable, and some lesser sinne with some accidents, to bee more condēnable: euen as we see that the Lord did strike with death the man that with a high hand did but gather stickes on the Sabbath, and yet punished not others so grieuouly, who of infirmities did more deeply prophane the Sabbath.

6 If by admonition we may winne and saue soules, and for want of due admonition wee lose and destroy soules: and when we are admonished, we either deny the thing, or els we quarrell with the affection of the speaker, and finde many fautes: for we had much rather haue our consciences priuily touched, then our names openly dishonored: yet when wee haue chafed with our owne shadow, and disputed with our owne reason, it will come to passe that we shall speake reuerently of him behind his back, whom we much gainesaid in words before his face: neither for all this vnpatient bearing of an admonition, must wee leaue of, or marueile too much at the little successe of this dutie: for either we sinned in the manner of doing, or in the want of wisdom, or we would too much haue gloried in our selues, if we had done good, or too much grieued with our selues if wee had not done good, or wee did conuince iudgement generally, or not obserue the applying of things to their circumstances particularly, or we doe all without loue or without prayer, and so though we plant and sow, God denieth the first and the latter raine to blesse our labours. Againe, wee are to comfort our selues vnder hope of time to come: for experience proueth, that at the first receiving  
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of an admonition most hardly, haue after most profited by it : and others receiuing an admonition very gently, haue lost the fruits of it afterward very negligētly: for many curteous natures are as waxe, sooner able to receiue the impression of an admonition; but lesse able to retaine it. Againe, a more heroical nature, is as waxe not so soone admitting the print, as surely keeping the print being made. Many notwithstanding had rather sleepe in the whole skin of their senselesnes of sin, and therefore giue intertainment vnto flatterers, whom for a while they loue, but afterward most grieuouly hate: for when a flatterer comming to haue some bootie is denied, hee will reason on this maner : Sir, I did you this good, & therefore I deserue this pleasure. Nay rather he should say; I haue not done good but euill: and therefore it is the mercie of God that I lose the wages of my sinne. For let vs learne this as a rule of our life, neuer to trust him that will co- ceale a sinne in vs ; nor againe to mistrust him too much that will not willingly be admonished at the first. For as a furious or frenzie braine, can by no meanes away with him that shall lay any hands vpon him, though it were for his profit : so, so long as we be in impatiencie, we shall suffer no man to speake vnto vs, though it be for our profit : but after some lightening our minde being eased, we marueile at our secure impatiencie, and are ready to shew our selues thankfull vnto him that would haue a care to draw vs out of such a sinne.

¶ 1 As good natures doe not helpe of necessitie to regeneration : so euill natures cannot hinder Gods purpose in calling, if the meanes with his mercie and blessing be purely and painfully vsed. *Regeneration.*

¶ 2 Satan vnder the colour of repentance, bringeth many into an extreame sadnes, and sticknes in vsing the creatures of God. Againe, vnder pretence of Christian libertie, and deliuering of men from extreame griefes, he allureth them to an immoderate and an vnsanctified mirth, and intemperate vse of the creatures of God : so blinding iudgement, he afterward corrupteth affection. *Repentance.*

¶ 3 One complaining vnto him for the not feeling of his corruption, which did sometime imbolden him to sinne, and to adde



one sin to another, as to shuffle a little sin vnder the repentance of a great sinne, and to deferre the sorrowing of one sinne, vntill the more generall accompting time, when we should sorrow for more and many sins, his temptation touching him on this manner: Why fearest thou to commit this one sinne and this little sinne, which is as pardonable by repentance as the former sins, which are more in number and greater then this, seeing thou maist repent for this sinne when thou repentest for them all? He made this answer: In such a temptation, because Satan is very neere, wee are to tremble vnder the hand of God, to feare our selues, to strue in praier, & to mourne for the temptation: whereby Satan would cause vs after not to dispute with it, but suspecting our selues to be rather readie to adde sinne to sinne, then to repent of any sin, howsoeuer Satan would blind vs with a kinde of repenting, we must stay vpon the power and helpe of God.

*Reproches.*

1. He said, although he was subiect to many and grievous reproches, yet two things did euer comfort him: the one, that his heart was well, and not euill affected to any man: secondly, that going alone, he could humble himself and pray to God, that the authors of such reproches might be pardoned.

*Riches.*

1. Sometimes good outward gifts hurt the beholders, when they hurt not the possessors, as we may see in the beautie of Sara and Ioseph: which thing ought to humble vs in the desire of outward things, and to make vs thankfull for a mediocrity.

2. It is a iust iudgement that earthly riches doe deceiue our hearts, whē heauenly riches do not delight vs; that the outward things should carrie vs away, when heauenly things cannot so much preuaile with vs. Well, howsoeuer gold or siluer got here on earth for the greatest riches before me: godlines is the greatest riches before God and Angels in heauen.

*Reading.*

1. We must in reading the iudgements of God obserue this rule: If any man will trie conclusions against Gods conclusions, he shall proue nothing in the end but himselfe to be a foole: and if he fall in his triall, by how much the more he might bee admonished, by so much the more he shall bee without excuse: there are many that feare, Psalm. 14. where no feare is: but there are more that reioyce where no cause of ioy is.

10 **A** Sillocks intent being to blesse Esau, hindred not the will of God in blessing of Iacob : so the corrupt intent of the minister doth not hinder the blessing of God in the Sacraments, being his owne ordinance.

2 After one had asked his aduice for sitting, or kneeling at the Lords table : he sayd, As for such things, let vs labour what we may, to doe as much as we can for the peace of the Church.

1 Securitie is a forerunner of some grosse sinne, or of some *Securitie.* great crosse.

2 We must ouercome our vnwillingnes and sluggishnes betimes in good things, and preuent delays at the first ; because it is certaine the longer we delay, the worse.

3 There is a great corruption in our natures, which makes vs most dul when we haue most meanes. This ariseth either because when we haue the publike meanes more plentifully, we vse the priuate more sparingly : or because we do not so much esteeme of the meanes, ordinarily administred, as we doe when they are lesse familiar vnto vs : or if the Lord seeing vs too immoderately desire the place where we are, denieth vs the benefits and fruits of the place to correct our desire : or for that we promised to our selues too large a hope of freedome from many euils, by the meanes of the word, therefore it pleaseth the Lord to proue vnto vs that they are nothing vnto vs without the blessing of his holy spirit. Or this may arise from the temptation of Satan, who because he would make vs discontent with our present estate and calling, and to hunt after new ; therefore hee sheweth vs all the inconueniences of the place present, & hides all the profits ; and shewes vs all the profits of the place where we haue bin, or shall be, and hides all the inconueniences. Or because when we were the best in a whole towne, & saw nothing in others but corruption, wee pleased our selues, and prouoked our selues more to good things ; & being among many good men, we make not so much of our goodnes, and grow something secure, and trust too much in the goodnes of the place and persons. Or in that wee like of our selues well when we are teaching and instructing others, and are more impatient of silence in our selues, and to bee instructed of others. Or because we would still be getting praise by bringing out, but wee are loth to store vp treasures both new

and old for time to come, when as yet there is a time of both. Or we more see this, because the last complaint seemeth the greatest, though indeede wee haue suffered as euill; euen as a man thinketh his sicknes present to bee forer then any sicknes past. The only remedie against this dulnes is, continually by prayer, and vsing the meanes to striue against it.

*Singing.*

1 He wished all men which would sing, that in singing they euer sing with affection and feeling, or else haue a mourning in their heart that they cannot doe so.

*Sinne.*

1 If wee goe on still in sinne, God will goe on still in iudgement: but if our hearts relent from sin, God will release his sentence of punishment.

2 To a Courtier complaining of the occasions of euill, hee sayd: Though you haue occasions of sinne offered, yet the cause of sinne is still in your selfe.

3 Because God worketh the sense of sinne by degrees in his children, he suspecteth them, who at euery sinne named, would shew themselues forthwith troubled.

4 Sinne is such a canker that it spreadeth secretly, & there is such a chaine of sins, that he that yeeldeth to one, draweth on another; grant a little one, and a great one will follow: wherefore as it is good wisdom not onely to auoide the plague, but to eschew euery little ragge that may seeme to carrie the plague: so it is heavenly wisdom not only to auoide grosse finnes, but all such shewes of sins, as may draw on the other. And as wee count it policie, not to go as neere the riuers banke as we can, lest suddenly or at vnawares we should slip in: so it is spirituall policie, not to go too neere sinne, least we be ouertaken of it before we be aware of it.

5 It is our corruption to be scrupulous in sinne in the beginning: but when wee are entred in a little, wee runne ouer head and eares.

6 This is a sure experience, whether the sinne which hath often assailed vs shall get dominion ouer vs or not: if the oftner we are tempted, the more we are grieved, the more we striue against it, the more we labour for the contrary vertue, we shall shortly bee conquerors ouer it. But if the first comming of sin wrought some griefe in vs, and the often comming of it makes our griefe the

chelesse; and causeth vs to cease to vse the meanes of withstanding it, and to be carelesse in the contrary vertue, then it were to be feared that that sinne in time should preuaile against vs, and that we should get no victorie ouer it.

7 Though it is hard to finde out our speciall finnes, yet by often and diligent examining of our selues, by earnest prayer that God would reueale vnto vs our finnes, by often hearing & reading the word, by marking the most checkes of our consciences and reproches of our enemies, wee might bee led to the neerest sight thereof.

8 That is true griefe and sorrow for sinne, which neither can by outward pleasures bee stollen away, nor by continuance of time be taken from vs, but only in Christ.

9 If Gods children are readie to slip in a moment; how much more daungerous is the estate of the wicked, who are willing to fall continually? It is wonderfull to see a poore sinner readie to sound and fall dead almost at euery sinne, which a man would thinke to bee nothing to feare him, or driue him to this feare; & yet when aduersities, strange iudgements, persecutions and death do come, to be exceeding patient, comfortable, courageous and valiant. And againe, it is strange to see others, who marueile that men will suffer themselves to be feared with sins, and aske what men meane to stand trembling at the worde of God: yet let sicknes come, or if the hand of God be vpon them; or let death come towards the, they quake at the name of sickness, death or hell; and either they proue very senceles & blockish, or els they be in a most desperate estate: yea if God begin to reckon with the, euery countenance of a godly man, euery chirping of a bird, and drawing neere of the least and weakeest creature towards the, euery shaking of a leafe, mouing of a shadow; euery noise of the ayre appalett their courage, & maketh them most fearfull cowards. They feare most when Gods iudgements are executed, which feare least when they are threatened: & they feare least when Gods iudgements are accomplished, which tremble most when wrath is denounced. Wherefore if wee long for courage, and lothe cowardise, against the euill day, let vs labour for a good conscience, which breedeth true boldnes, and flie from sinne, which bringeth a spirit of feare vpon vs, as daily

experience may teach vs. It is better to feare the euill to come, when onely feare, and not euill is vpon vs, then to feare then, when besides the feare, the affliction it selfe is come, which so sorely besetteth vs, that we haue no libertie or leaue to breathe for any comfort, or to hope for any deliuerance.

They that will haue a true faith in Christ, must beleue in him, that he is our wisdom, righteousness, sanctification, and redemption. Are then thy cogitations confounded? Seest thou no knowledge, not so much as a literall knowledge of Christ, but al is doubtfullnes, all is dulnes, al is deadnes in thee, as though thou neuer knewest, heardest, readeest, or learnedst any thing? Now know & beleue, that whatsoeuer knowledge, experienced power of vnderstanding, was in Iesus Christ, the same is made thine; he is thine annoynting, that will teach thee all. Hast thou knowledge, & yet thy life not brought agreeable or proportionable to thy knowledge? Thou art troubled with thy sins, thou feelest no goodnesse, thou thinkest thy selfe as an euill tree void of all good fruite: now remember that as Christ being no sinner was made of God a sinner, and punished of God as a sinner for thee: thou hauing no righteousness, art made through Christ righteous, and shalt be rewarded of God as righteous through him. It may be God hath enlightened thee with heauely vnderstanding, he hath hitherto strengthened thy desire in giuing thee to walke yprightly; but now thou art afraid thou shalt not perseuere, because of thy corruptions: thou tremblest to remember how many excelling thee in gifts & graces haue fallen away, and that all is but hypocrisie, thine owne heart thou thinkest will one day beguile thee: now call to mind that Christ is made vnto thee holines, not as a new Moses to follow, but as a Messias to beleue in, as the author and finisher of thy holines; so that to perseuere seemeth impossible to thee, yet with him it is possible: yea & more easie to continue thee in holines being begun, then to conuert Zacheus, Matthew, & Mary Magdalen, or to reconcile the lambe and the lion, and others which he hath surely done. There is one thing yet troubles thee; thou hast many things promised thee, & thou thinkest they are not performed; thou lookest for peace of the minde, and behold a wound of the spirit; thou art the heire of the whole earth, & yet pinched with pouertie; thou art Lord of libertie,

AND GODLY OBSERVATIONS.

libertie, and yet liest in prison: it is so, & yet in all this see Christ in thy redemption, not suffering thee to bee ouercome with any of these in this life, and freeing thee wholly from them in the life to come. Admit thou werst cruelly persecuted, cannot see that made the fire not to burne at al the three childre in the furnace, make the fire so easily consume thee, as thou shalt comfortable beare it? Wil not he that made the lions bring hungry, not once to open their mouthes on Daniel, crush thee so greedily that thou shalt willingly sustaine it? Now the meanes are the word, prayer and Sacraments: the worde crucifieth them new in thy heart; prayer giueth thee a feeling of thy faith; the Sacraments confirme both thy faith and feeling.

11. We must not be proud in our gifts, for God hath in iudgement giuen iudgement to many simple ones to spee vs out. If we confesse to God, we must frankly and freely bring our selues in to the presence of God, and lay our harts naked and bare before him: we must not as harlots wipe our mouthes and say wee haue offended, and yet fall into sinne again: but with remorse of conscience acknowledge them; and with feare and reuerence leaue them.

12. Many thinke it to be easier to confesse their sins to God, then to acknowledge them vnto men: but it seemeth to be contrary: for he that refuseth to confesse his sin before man, in whom is but a drop of indignation against sinne, which is fearfull in the Lord, will not willingly open them and strip them naked before the maiestie of God. And he that can frankly stand as a penitent before God and his Angels, he will not stick to confesse his sinne before the face of men. Behold our father Adā whilest there was no man to feare him, the Lord cometh at the first to him by this prick of conscience, he hideth himselfe with fig-tree leaues: to this prick of conscience the Lord sendeth a voyce or a noise that is heard. Now not content with a few leaues, he goeth into the thicket of the wood: at the length the Lord to draw him out of his hypocrisie, bringeth him into the plaine, & vrgeth him with substantiall questions: he is not able to hide himselfe any longer, hideth his sin, and shuffeth it off to Eua. Why doeth the holy Ghost thus orderly and particularly set downe this matter, but to shew that though we haue a pride of sin by nature in part to confesse

sinnes,



finnes, yet nakedly to vncover thy sins before God, is a hard thing to flesh and blood, the diuell lying by prompting vs, that in so doing we shall bring our selues to dispaire; we shall runne out of our wits, we shall kill our selues, & neuer liue merrie day againe. In that notable Psalmie of instruction, 32. we are taught, that there is hope our sins are forgien, whē God emptying our hearts of all guile, we can be content freely to giue God the glorie, and to shame our selues before men. We see when his great affliction could not bring him to confesse his sin, yet no comfort came to him, vntill by Gods grace he grew to this issue, that he reckened vp the whole catalogue of his great sins: so hard a thing it is to confesse our sinnes before God. It is our great corruption, being admonished or charged of sinne, we either denie it to be a sinne, or we denie our selues to haue sinned in that sin, or we quarrell and wrangle about the nature of sinne, or else we countenance our selues by Scriptures, as the Familists doe couer many iniquities, by making plaine places allegories; or if we confesse, it is in great hypocrisie; or if we confesse in some truth, yet we goe not out of the sinne: so as now a theefe on the gallows ready to fall in the graue and into hell both at once, will say it is sufficient to confesse my sinnes vnto God, though I doe not so vnto men. Well, there is no greater token of grace, then whē for the glorie of God, or good of the brethren, we can bee content to discouer and lay open our selues. If none of these excuses serue, then wee cannot say, why this is a common thing, I am not alone; or else such a one prouoked me to doe thus, or else I had not done it; or else wee are very fraile; or was there euer any that sinned not? Thus we are euen as daintie as gentlewomē, who hauing a sore which they are loth to haue espied, will couer it till it bee incurable: so we hauing some sins, are loth to open them, vntill they grow almost irreuererable.

13. Every man is afraid of this, least his sinne should breake out, yet every one vseth the way of breaking out. Nothing more stayeth sinne, then to make it knowne in time. Nothing draweth it soonen forth, then too long to conceale it. It may be some will confesse some sins, yea many sins, and yet hide the mother sinne, whose life if we continue, howsoeuer wee may murder some of her broode, yet she will hatch new sinnes againe.

14. When thou art afraid thou shalt goe out of thy wit, because thou fearest sinne; when thou canst dispute and preach more fearefully against thy selfe, then all the preachers in the world: remember how Christ Iesus hauing no holines by the flesh, by being of his owne mother (to the testification whereof it pleased him to be borne of such a one whose progenitors were notable sinners, to keepe companie with such as were the most miserable wretches, to call to the greatest dignitie in y<sup>e</sup> Church, the prophaneest tole gatherers, persecutors and worldlings) hath giuen thee an holines vnperfect, and would not haue thee looke for any great things in thy selfe, seeing he himselfe got no gain thereby at all. It may be the multitude of thy sins trouble thee: but consider Mary Magdalen had seuen spirits, & yet of all women was made most deuout, and after Christ his resurrection receiued greatest dignitie to see him first. It may be the great continuance of thy sinne troubles thee: remember how Christ called Matthew, who long time had weltered in worldlines. It may be the greatnes of thy sinnes feare thee: consider how the greatest persecutor of the Church was made of al other the most glorious preacher of the Gospell. It may be thy sinnes drawne from thy country grieve thee: the Cretians were good Christians, and the filthie Corinthians most faithfull professors. It may be thine hereditarie sinnes by nature moue thee to dispayre: consider he that can so farre ouerrule nature, that the wolfe shal dwell with the lambe, the leopard lie with the kid, Esai. 11. 5. 6. he can also change that course of nature in thee, by a supernaturall grace. And yet I would haue thee to beware, so trusting to Christ his righteousness, as thou forget not he is also thine holines: and so to labour for thine holines in him, that thou forget not he is thy righteousness: and so to labour for both, as if thou beest righteous, thou must also be holy: and being neuer so holy, yet to seeke for thy whole righteousness in Christ.

15. Many feebled and exercised mindes are oft cast downe without hope of helpe, because of their owne vnworthines, as though there were no comfort to be obtained of God, vnles we bring of our owne fruits to present him withall: but this were to discredit the Lords mercies, and to bring in credit our merites, and rather to binde the Lord to vs, thē vs to him. But what meaneth

neth this: There is with the Lord plentiful redemption, & therefore Israel need not to feare to finde mercie; if our sins be great, our redemption is greater; though our merite be beggerly, Gods mercie is a rich mercie. If our perill bee not come euen to a desperate case, & that we be as it were vtterly lost, and past hope of recouery, there is no praise of redēption. Here then is the power and profit of our redemption, that when all finnes goe ouer our heads, and heauen and earth, the Sunne and Moone & the stars come as it were in iudgement against vs, yet a cleere & full ransom shall be giuen into our hands, wherewith to purchase our redemption, and so to procure our perfect deliuerance beyond all expectation, and so as it were to fetch something out of nothing. We see for exāple, in sicknes to haue either little danger, or in great danger to haue deliuerance by present means, is nothing: but in extremitie and perill, when phisicke can doe no good, and make nothing for vs to keepe vs from the grave, then aboue and beyond al this to be rescued therefro, and to recouer our life from the pits brink, is a work highly deseruing: so though God drine vs to ordinary meanes, this is not to withdraw our redemption in vsing the meanes, but to traine vp our faith, that after he may make knowne that hee hath an helpe beyond all helpes, and much redemption. And this is needfull for vs to learne: for if the meanes be many, we rest in them: but if they be few, and faint, the meditation of this redemption wil be most comfortable.

16 It is an experiment of Gods children, that by praier sinns receiue their deadly wound, and a temptation by resistance: yea wee shall finde it both sooner to depart, and to recompence the present and litle paine, with an after and longer pleasure: and contrariwise the not resisting thereof, causeth it the further to feede in vs, and the small present pleasing of our selues, is payed with a long bitter grieve of conscience afterward.

17 If we will truly learne how to auoid sinnes, let vs remember oft what punishment we haue felt for sinne. If wee will be kept from vnthankfulness, wee must oft call to minde the things that the Lord hath done for his glorie, & our soules health in vs.

18 This I take to bee a fit prescription to all parties afflicted: first to labour to haue peace of conscience, and ioy of the holie Ghost,

*Sicke and  
sicknes.*

Ghost, through the assurance of their sinnes pardoned in Iesus Christ: then to be carefull to vse the meanes which may nourish their inward peace and ioy: thirdly, they must reioyce and recreate themselves in wisdom and wel-doing with the Saints of God, and holy companie: and lastly, they must refresh themselves with kitchen phisicke, and a thankfull vsing of the creatures of God.

2 It is not good to vse that for diet, which is prescribed for phisicke: for that will not worke in the extraordinarie neede of the bodie, which is vsed as ordinarie in the state and time of health.

3 Hee marked two things commonly neglected: Hee sawe that men being in danger of death, would bee prayed for in the Church, but they would not haue the Church giue thanks for their recouerie. Again, he saw that women would giue thanks after their deliuerance, which is a Christian dutie wel beseeming them, but they would not before aske the prayers of the Church. And seeing it is so rare a blessing to haue the fruit of the wombe, seeing sometime the mother, sometime the children, sometime both died, and that the gift of both is a work passing the Sunne, the Moone and the starres, it were nothing superfluous or burdensome in such cases to pray and to be thankfull.

4 It is the wisdom of God ioyned with mercie for the good of his children (if they forget to spie out, and to be humbled for their inward corruptions) either to let them fall into some sinne, to punish their pride, and sway of their owne wit, or els (which is his more mercifull chastisement) to breake them with some crosse, vntill their hearts be brused. Hereof it commeth that the Lord is constrained to correct our haughtines, and coole our courage by some kinde of affliction, because we are readie to break out in time of prosperitie. Wherefore to cut off the occasions of sinne, which Satan would finde out in our proud flesh, after long time of health, the Lord sendeth some sicknes, or some weaknes vpon vs to cut short our hornes, wherewith by reason of long wealth, we should like buls of Basan push at the godly; the Lord sendeth fire, the cues, & oppressions to let vs blood in our riches, least we should bee too ranke, and grow into a surfet. The best way in the midst of our prosperitie is, to labour to think wisely

ly and lowly of our selues; and to walke fearfully, as being now most ielous ouer this our corrupt nature, which least feareth whē Gods graces are greatest; euen in abundance, health, credit, and authoritie to carrie as humble and meeke an heart, and faithfull a spirit, as we would or ought to haue euen whē we come out of affliction. For this of al the plagues is the greatest, to be pricked, and not to feele; to be stricke, and not to be humbled for it: and it is no great commendations to be made better by affliction: but this is the praise of godlines, to grow on in prosperitie, and then not to forsake our first loue, and then to enter into a lowly conceit of our selues: for it is a signe of a more liberall & ingenious nature to learne more by lenitie, thē by seueritie: or if he slip, to recouer himselfe as carefully at the sight of another corrected before him, as if he were beaten himselfe. For it is a token of a minde more reformed to haue a brused minde rather with the taste of Gods mercies, then with the terror of his iustice; or if he see but an inckling of Gods displeasure breeding, as much to strike his heart, as if the heavy hands of a fearefull scourge were vpon him. And here we must beware that we lose not the fruite of the least crosse: for if wee breake not our hearts with a little afflictio, we shall afterwards become blockish in greater. Wherefore seeing it is a token of a melting heart to bleede at the least blow; and it is a signe of a senseles minde, not to be touched vntill the sword hath tasted deeply of our blood: let vs pray for the first grace of Gods children, not to neede to be corrected; or for the second, to be the better by the least correctio; or at the least, that the Lord let vs not goe so farre, as neither prosperitie nor aduersitie can doe vs good.

*Satans pra-  
sises.*

1 Satan is readie euer to make vs most vnwilling to that, wherein the Lorde will most vse vs to the greatest good of his Church.

2 We must pray that the Lord giue not that measure of leaue to the diuell that we giue out to sinne: but that he would rather make Satan a surgeon: to shew vs our sinnes, then a sergeant to arrest vs to perpetuall imprisonment for our sinnes.

3 Satan hath two waies to buffet vs: first, he moueth to dispaire, shewing vs how such men did abide trouble, but they were rare men, of rare faith, of rare feeling, of rare patience; God hath  
not

not called vs to that measure of grace; we are unworthily by reason of our sinnes, to hope for the like faith or fruites of faith. His other temptation fauours of pride, when he will make vs equall in dignitie with the highest of Gods Saints, but vnequall in dutie with them: then he will perswade that God is as good, and as strong to vs, as he hath been to others: but he keepes vs from vsing those waies and meanes, whereby others haue, and we ought to haue this goodnes and power of God conueied into vs. Wherefore as wee must not distrust God that wee shall obtaine the like mercie with others, if wee vse the like meanes: so wee must not be so bolde, as to dreame that euer wee shall haue the like fauour with them, vnlesse wee labour for the like faith with them, the like faith I say though not in quantitie, yet in qualitie.

4 Vnto one that sayd he was posselt of a diuell: he answered, as hoping that he was the child of God, and rather deluded then afflicted. True it is, that in as much as lieth in you, you haue giuen ouer your selfe vnto the diuell: but it is not in your power to giue ouer your selfe vnto him, neither is it in his iurisdiction to possesse you.

I Many hauing escaped out of the gulfe of superstition, are too deepe plunged in prophanenes. *Superstition.*

I Vnto a very godly man whose onely sonne was drowned, and therefore came vnto him in great anguish of minde, and asked whether such strange corrections were not alwaies tokes of strange sins, he answered, That albeit God did seuerely correct sinne in it, yet it was not necessarie that God should chiefly respect the punishment of sinne in this thing; as might appeare in the like dealing with Iob and other of his children: Eccl. 9. *Such things happen of siner to the good, &c.* Howbeit (sayd he) God might correct your securitie herein (which either brings some sinne or crosse) or God might correct your immoderate loue of him, or your vnthankfulnes for what measure he was reformed, or your not praying for him: or the Lord might take away this consolation, and withdraw wholly your minde from the world, & more thoroughly sanctifie you to himselfe. Or hee might pretuent some worldlines which you might haue fallen into, or some sin which your sonne might haue fallen into, which would haue been a forer

rer



rer trouble then his death: and therefore you must stay your self on the loue of God in all.

*Solace.*

1. Some ioy euery man must haue either carnall or spirituall: and therefore when Caine had lost his title and interest in heauen, he made himselfe a seate vpon earth: and when he had lost the harmonie of a good conscience, his nephew Tuball was faine to inuent organes, that he might haue some musicke and solace in outward things. And 2. King. 11. when the people could not haue their delights, Salomon causeth apes, peacocks, and such like to bee brought from Ophire for them. Men will haue ioy: if they cannot haue the more solemne melodie by arte, they will haue the common instruments of the countrie. But the reason is, because the soule is mouldring, and the heart is parching drie. But let these sandie mouldring earthly harts consider, that there is no secure nor true ioy, which either time may lose, or death dismay, or the iudgements of God make afraide. It is no sound ioy, that either will leaue vs, or we shall be glad to leaue it, as an vnprofitable possession.

*solace*

2. Many had rather part from all fauour of God and man, then lose the grace of some wittie speech which they haue deuised: but cursed bee that meriment which respecteth not either dutie to God, or loue to our neighbour.

*Soules and  
true pledges  
of saluation.*

1. That man is blest whom God hath from all beginnings chosen. To whom God hath giuen his Christ as a perfect redeemer. In whom he hath sealed the assurance of all those things by his holy spirit; to whom he hath giuen his worde; in whom the word and spirit haue begot faith; by whose power faith hath begotten ioyes in heauenly things; in whom ioy hath wrought a sincere heart to please God; in whom sinceritie is accompanied with loue vsained to the Lord and his Saints; loue ioynd with a care to obey the commandements; this care breeding a reuerent feare to please God; in whom this godly feare rebuketh sin; the rebuking of sinne worketh a mourning spirit; in whom a mourning spirit begetteth true meeknes, this meeknes of mind causing vs to hunger after Christ. So as feeling his own miserie, he is taught to shew mercie vnto others, and so sheweth mercie as it is with the bowels of compassion; whose heart God so governing, that all outward benefits turne to his blessing, as scales

of

of the fauour of God; vnto whom all crosses lying sanctified in Christ, turne to his good: who finally in this faith and fruites of faith, meekly and patiently possessing his soule, waiteth and looketh assuredly for the glorious kingdome of God after this life. This is the golden chaine of vndoubted blessednes, whose links, are, so fastned the one in the other, that whereforeuer any of them bee wanting, there is a breach and weaknes made in the whole.

1 As it is a fearefull thing to hasten to do euill, and to linger to an euil thing is an holy lingering: so it is a blessed thing to hasten to godlines, & to make speed to a good thing, is a hastines very godly, Psal. 42. Psal. 9; Elisha must not salute any bodie in the way: the Apostles must not commune with any in their iourney, and why? They must make haste to doe the will of God. It is profitable to make haste to heauen, but it is no wise dome to make haste to hell: and yet to doe well, wee finde a lion in the streetes; but to doe euill, nothing can stay vs. He that will come to heauen must make haste: for the kingdome of God must bee taken violently: he must be like those wise virgins not lingering to get oyle, nor delaying to furnish themselues with the graces of God against the coming of Christ.

1 Many men may bee said to bee Sermon sicke, as there are some said to be sea sicke; for as they that are sea sicke, for the time of their seafaring, so long as they be on the water are of a feeble stomacke, faint hearted, euen readie to dye: and yet ariuing on the land, being gotten out of the ship, and hauing, paused some little time, do begin to forget their late troubles, and to recouer their former strength againe. So, many so long as they are in the Church, are tossed by the power of the word, their harts are sick, their consciences melt, they are much troubled; but when once the voyce ceaseth, and they are out of the Church doores, and haue acquainted themselues with the ayre of the worlde, they forget what they heard, and wherewith they were moued, and so retire to their former life againe.

1 Although it is sure that a good man shall not finally fall in the maine points of his saluation, yet hee may bee seduced in some lesse matters, but for all that in the end he shall escape; but the seducer shall surely bee punished. For a well meaning man

found

sound in faith, and yet not nice in Christ, may be carried to like some solemne superstitions, and pompous ceremonies in the worship of God. Again, a man carefull & right in the substance of saluation, for the remnants of corruptiōs and defects of good, not being able to discerne betweene essentiall and accidentall, betweene the principal and inferiour points, which make or destroy a Church, that is, which cannot iudge how the substantiall ground works remaining there is a Church, though there be otherwise some accidentall things wanting. If any man not so much intending this mans good, as to feede his owne ambition, pride, stomacke or vaine glorie, shall carrie such a one to such superstitions or schismes, he by his euill heart intending to hinder the truth, and to destroy the temple of God, the Lord shall destroy him, and he shall either grow prophane or worldly, or he shall bee cut off by death, or beare some other token of Gods wrath. And because of a singularitie of spirit, such men with an euill conscience disturbe the Church, they may grow from error to heresies, from precisenes to prophanenes, from stricktnes to madnes, not being content to bee corrupted, but seeking to corrupt. Howbeit, the man of infirmities and for want of iudgement going in an high path, shall in the end inherit good things and be saued, but as by fire.

*Surveying of  
our selues.*

1 When wee examine our selues, we are to sit in iudgement ouer our selues, and to keep a solemne court in our own consciences, to suruey our maners, our wits, our senses, our members, and to see how we haue vsed them: but yet least we should bee too fauourable to our selues, either in not espying out our sins, or in not condemning our sinnes, still we remember to make the law our iudge, but Christ the answerer of the iudge.

*Spirit of  
God.*

1 It is a good thing to make much of a tender conscience, and to nourish the motions of Gods spirit, and not to offer any violence to that spirit of grace, which rebuketh sin in vs: for he that hath once crackt his credit, will happily care for nothing: she that hath once brused her virginie, will by all likelihoods proue an old harlot. It is dangerous to burie the checkes of our conscience, to fight against Gods spirit, or to smother the light of grace in vs: for so we may grow to such a sottishnes in sinne, that no admonition can forwarne vs, nor punishment can afraie vs:

the

the smallest meanes will prouoke vs to sin, the greatest meanes cannot reuoke vs from sin. For suffering our selues to be hardened by degrees, the spirit is so quickly quenched, the conscience so tender is so soone brused, that it is no maruile though we vse so great precisenes and warines in so tender a matter, by suspecting the retire of old sins, and by foreseeing the assaults of new finnes.

1 He obserued the difference of superstitiō and true religion *Euill spirits.* in many things, and namely, how the deuil whilest he was made knowne to men onely by hornes, by clawes, or by an hollow voyce, was wonderfully feared; but now being reuealed to be a more secret aduersarie, a spiritual tempter, a priuie ouerthrower of the soule, no man almost regards him: and therefore as some haue feared him too superstitiously; so now it is come to a more dangerous extremitie, that hee is not feared at all: and which is more, we cannot truly beleue the gracious helpe of Gods holie Angels, but seeke after Satans practises. He marked that good men and learned, did much omit this in their prayers, that God would send his Angels to them to deliuer them from euill spirits.

1 Every man is that indeede that he is in temptation.

2 The faithfull shall not bee tempeed about their strength, but with the increase of temptation the Lord will increase our faith: or with the decrease of our faith he will decrease our temptation.

*Temptations*

3 Satans temptations follow our afflictions. For if wee too lightly accompt of sinne, he tempts vs to presume of Gods mercies: if wee begin to make a conscience of sinne, he leades vs to the iudgements of God, being as readie now to aggravate the sinne more then it is in it selfe, as before he was to extenuate it, and make it seeme lesse then it is.

4 Gods children haue their faith so tried by the crosse, as alwaies some drosse of sinne is purged away thereby. As Iacob ceased not to wrestle though his thigh were loosed, till he got the blessing: so we must not faint in temptation though we be humbled, till we get the victorie. We must not dispayre of victorie,

rie, because in our striving we had some infirmities : but rather we must reioyce in this, that God hath giuen vs a will and a desire to cleaue vnto him.

5 It is a great fault in time of temptation not to resist those corruptions, which after our temptatio is ouer, we are ashamed of, and time it selfe resisteth them.

6 Outward temptations doe not hurt till our inward corruption doth yeeld : but rather they are as surgeons to draw out our festered corruptions.

7 Long and strange temptations, betoken long and strange finnes.

8 Gods seruants being tempted, are not so much to looke at their state present, as on their estate to come : because they that presently sow in teares, in time to come shall reape in ioy.

9 He sayd, that when a great temptation hangeth long vpon vs, it were good to seeke for some speciall finnes in vs : because that we shall finde that for some priuie pride, or vnthankfulness, or such like, a temptation remaineth long with vs. There is a traine of corruption in vs, and God often punisheth one sin with another ; which if we espie not, but looke onely to the grosser finnes, we shall hardly be brought to humble our soules vnderneath the hand of God, or to profit by the admonition of others. Again, we must auoide all occasions of drawing on sinne, and vse euery principall meanes at the least that helpeth against sin. For although we shunne al occasions, and vse many meanes, and omit but one of the chiefe, God may correct that one omission in vs.

10 He thought it to be a Christian discretion neuer to vtter a temptation, but when a man had no comfort in himselfe, or when he stood in very great neede of comfort, and then alwaies to discern to whom he opened it.

11 Subtiltie and violence are vsually attendant vpon the temptations of the diuel and the flesh : the diuel especially vsing these two.

12 Vnto one that was tempted with much vnbeleefe, hee gaue this counsell : When the temptation commeth, either fall downe in prayer, and say, Lord thou makest me to possesse the finnes

finnes of my youth, and this temptation is very equitie: howbeit,  
 oh Lord, grant I may by wisdome herein, make this temptation  
 and holy instruction, and suffer me to possesse my soule in pa-  
 tience: oh turne this to me thy wonted mercie: I see and con-  
 fesse what hath bin in me a long time, by that which now shew-  
 eth it selfe in me, & that thy grace hath altogether hitherto kept  
 vnder this corruptiō: yet Lord I beleue, yet Lord I wil beleue,  
 helpe Lord my vnbeleefe, thy name be praised for this scale of  
 thy loue, and pledge of thy spirit, that in this vnbeleefe I am grie-  
 ned, as in my beleefe I am wont to be comforted. And though my  
 former old and secret finnes, deserue that I should not onely be  
 giuen ouer to infidelitie, but also that it should be in me without  
 griefe and remorse, yet Lord forgieue me my finnes new and old,  
 forgieue me my vnthankfulnes, increase my faith. And grant  
 good father, when thou shalt restore to me this gift of grace a-  
 gaine, that I may vse it in feare, and shew it in fruites. Or if this  
 do not preuaile, giue your selfe with all humblenes to reade the  
 word of God, especially his promises, and be still attending vpon  
 the meanes, waiting when the Lord shall enlarge your heart. Or  
 if this doe not helpe, goe to some faithfull brother, confesse your  
 selfe to him, acknowledge your weakenes to him, and be not a-  
 shamed to giue God the glorie, by shaming your selfe, and ope-  
 ning your corruption to him, that so he may pray for you, whose  
 prayer according to the promise of God, made to his holy ordi-  
 nance herein, James 5. vndoubtedly shall be heard in the ap-  
 pointed time. Thus hauing prayed by your selfe, and with ano-  
 ther, and vsed the meanes of reading for your recouerie, though  
 you haue not present reliefe: yet in meekenes of minde and pa-  
 tience of your spirit, go to your calling, knowing that your pray-  
 ers and the word of God, being as seede, must haue some time  
 betweene the sowing of them, and the reaping of the increase  
 and fruites of them. Aboue all, reason not with your temptations,  
 dispute not with the diuell, as though you could preuaile of your  
 selfe. And as I would not you should dispute with your tempta-  
 tion, so I would not you should despise it, and make no account  
 of it: for in both are extremities. If you take it too much to heart,  
 or marueile how you should ouercome such a temptation, it will

*Note well all  
 this counsell.*



make you dull or desperate. If you account of it too little; and maruaile how such things should come into your head, which was not wont to be so, it will make you not to strue, and you shal be swallowed vp before you be aware. If you account of it too fearefully, Satan will oppresse you before you begin to fight. If you account of it too lightly, the diuell needes not to wrestle with you, you will ouercome your selfe: fight boldly in Christ, tremble at your owne corruptions, but rest and trust in Christ your saluation. If still you are tempted and no bodie by you, write your temptation, and offer it to God by prayer, and promise to him that you will aske counsell at his word, at the mouth of his minister, when he shall giue you iust occasion. If all this helpe not, comfort your selfe with this pledge of Election, that you are ioyed when you feelee your beleefe, and you are grieved least you displease God by your vnbeleefe: and know, that as there is a vicissitude of the meanes of saluation, which you must vse; so there is also a vicissitude of temptation, wherof this is one, against which you must strue.

12 Vnto one that was tempted with worldly shame, and thought the distemperature of his minde proceeded thereof, he sayd on this sort: First know, that Satan hath no absolute power, but a power by permission to trie vs: against which we must arme our selues by faith, which will assure vs, that either the Lord will mitigate our temptation, if our power & patience be not great: or else, if he enlarge the triall, he will increase our strength according to the proportion of our temptation. We must also pray, that the Lord giue not out that measure of leaue to the diuell, which we giue out to sinne, to worke rebellion in vs against his maiestie: but that he would rather make Satan a Chirurgion to shew vs our sinnes, then a Sergeant to confound vs for the same. It is the policie of the aduerfarie, to perswade many that the weaknes of their bodie, and feeblenes of their braine proceedeth of their temptations; when indeede it commeth of their vnstaied minds, wandring too much after the motions of the diuell, in that they not resting on the word, nor depending on Christ, nor contenting themselves to be tried, nor comforting themselves by meditation, attend too much, and conferre with the diuels illusions

and

and temptations, and so they complaine of the effects, and not of the causes of the temptations, being more grieved for their present sufferings then for their sinnes past. The roote of this worldly shame, is pride, & haughtines of minde, which is a priue euill, and hardly will be beaten into the heads of thē that are infected with it. But sure it is, that we would neuer be so grieved for the losse of a thing, if we did not too much desire it, and too immoderately vse it, whilest we had it: Ioh. 12. 42. Which sinne of haughtines, the Lord seeing in his childrē, that they are more humbled with the losse of worldly credit, then with the sense of their sins; and losse of his glorie; hee striketh them with the want of that thing which is most precious vnto them, because they made no conscience of that honour which is most precious vnto them. Wherefore this is the best remedie, rather to be grieved, that we feele not our sinnes to be pardoned with God, then that we are knowne to be sinners amongst men: and that we be readie to shame our selues, that God may haue the glorie, acknowledging shame and confusion, and the whole hell of temptations to be due vnto vs; and glorie, praise and compassion, to be the Lords onely. For this is a speciall worke of the childe of God, by temptations rightly humbled, when he is readie to shame himselfe for his sinne, to glorifie God in his mercie.

14 Vnto one that thought himselfe to haue sinned against the holy Ghost. He sayd, Satans temptations follow our affections: for if we lightly account of sinne, he bleeres our eyes still with Gods mercies. If we begin to make a conscience of sinne, he loadeth vs with the iudgements of God; being as readie now to aggravate this sin, more then it is in it selfe, as before he would extenuate it to make it seeme lesse then it was. Howbeit (said he to the man thus afflicted) I will say vnto you as Samuel said to the people, after they had confessed themselves to haue sinned against God with a great sin: True it is, said Samuel, (not flattering them in their iniquities) ye haue sinned greatly: notwithstanding, if ye will feare the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, ye shall follow the Lord your God; but if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be

vpon you: 1. Sam. 12. 14. So I will not lessen your sinne, but I say you haue sinned with a great sinne before the Lord; in that you made a mocke of the word which you knew; yet if you turne to the Lord in feare and serue him, your sin is remissible, howsoeuer Satan chargeth your conscience, in that you haue done euill against your owne knowledge, and in that you are afraide least that sinne be in you, and would reioyce in God if it were not in you: if you purpose to leaue your former sinnes, and in truth to turne vnto the Lord, I dare assure you, that as yet you are free from that sinne.

15. When a maide was so fore troubled, that two or three held her in her fit: he charged her in the name of the Lord Iesus Christ, that when the agonie came, she shuld not willingly yeeld to it, but in the Lord resist it. For both experience teacheth, that the ouer much feare of temptation before it commeth, and little purpose to resist it when it commeth, mightily incourageth Satan: and also the holy Ghost biddeth vs to resist the diuell, and he will flie from vs; to draw neere to God, and he will draw neere to vs. And the maide was neuer after afflicted.

*Thanksgi-  
uing.*

1. Of all sacrifices, most acceptable is that of thanksgiving: and therefore, in many words the Saints of God haue vowed, and entred into bands with the Lord to pay this oblation, both to preuent the vntowardnes of nature, which is so vnwilling to this, as also to shame themselves more, if happily they grow herein negligent: in which repetition of their vowes & promises (which argueth the great desire of their hearts: for looke what one delighteth in, he often speaketh of it, and in many words) they declare, that as euē in things agreeable to nature, we will helpe our delight by often speaking and repeating of them: so much more this helpe is requisite in things aboue nature, and among all the partes of godlines which are aboue nature, and chiefly in thanksgiving, which is more contrary to nature: for we will pray often for a thing, but hardly give thanks once. And yet experience proueth in euill things, that of al arguments to perswade one to give vs a gift, none is more eloquent or forcible, then to promise our selues to be thankfull and mindfull of that we shall receiue.

2. It is our common corruption, that the immoderate griefe

of euils present, stealeth from vs all the remembrance of former benefites, and all thankfulness for them.

1 **H**E gaue this aduice to one, that when hee felt mistrust of Gods promises, he shuld set before him the examples of Gods mercies done to others, that he might be the more assured to obtaine faith: and when he began to presume, he shuld set before him the examples of Gods iudgements, that he might pray for humilitie.

2 He sayd to a godly Christian, much inueighing against her vnbeleefe; I doe not now suspect your estate, when you seeme to me rather to haue faith, then when you seeme to your selfe to haue it. For faith being the gift of God, is then most obtained and increased of God, whe you thirsting after the increase of present feeling, thinke the smallest measure obtained to be no faith: and therefore be yet humbled vnder the mightie and mercifull hand of God for it. Rather I suspect you when you say you haue faith, because then you lesse feare and suspect your selfe, and by that meanes lie open to vnbeleefe againe. And surely experience proueth, that then we shew we haue beleefe, whe we mourne for our vnbeleefe, and then our faith may be least, when we thinke it to be most. Besides, herein you are to comfort your selfe with hope of increase of faith: because faith groweth by these two meanes, either by some great feeling by the word and the spirit, & humble thanksgiuing ioyned thereunto: or else by humbling our selues before the mercie seate of God for want of our faith.

3 We may not goe to see vngodlines, to breede a great detestation of it in vs. For first, in respect of our selues in so doing, and presuming on a thing not warranted, it is the iust iudgement of God, that we should learne to fall into that sinne, whereof before we were ignorant, because naturally we are inclined to such an action. Secondly, in respect of our brethren it is vnlawfull: for if they be strong, we offend them; if they be weake, we mislead them. Thirdly, in regard of Gods glorie it is vnlawfull: for such should be our zeale thereunto, (if not hauing heroicall spirits, by the motions of Gods spirit to speake against it) that we should not once see such a thing. Dan. 3. 15.

*Vngodlines.*

*Vse of the  
creatures.*

1 As naturall men vse Gods creatures to stirre vp a naturall comfort: so spirituall men should vse them to stirre vp some spirituall comfort, and to stirre vp godly ioyes in themselves: for as Satan seeing men of a sanguine complexion and sanctified, labourereth to mixe with their spirituall ioy a carnall ioy: so seeing some of a melancholy complexion sanctified, to haue spirituall sorrowes, he stirreth to bring vpon them carnall sorrowes.

*Vnthank-  
fulness.*

1 He would say, I feare not the time of the visitation of them, that thereby do grow in the gifts and graces of God: but rather I feare the time of their deliuerance, least it should be ouertaken with vnthankfulness; and so wofully they should lose the fruite of that good, which so dearely they had purchased of the Lord.

*Visions.*

1 Being asked if there might now be visions agreeable to the word: he said, they might be extraordinary, but not to be credited but for the words sake: and who so is moued with them, and not with the word, wherewith a man is charged to be moued, and is not drawne the more by the visio to the true meanes, that mans faith is suspicious. And as visions haue been ordinarie, and preaching extraordinarie: so now preaching is ordinarie, and visions extraordinarie. But if you obiect that the visions be true: he said, Sathan wil speake truth, and keepe touch twice or thrice in lesse matters, to get vs in the lurch in greater matters, and at length in some contrary to the word of God.

*Vsurie.*

1 A certaine man that was an vsurer, asking him how with a good conscience he might vse his money. He sayd, occupy it in some trade of life, and when you can lend to the poore, doe it freely and willingly, and that you may henceforth labour as well against couetousnes in occupying that trade, as before you desired to strue against vsurie: especially vse prayer, the word of God, and the companie and conference of his children: and whatseuer you get by lawfull gaine, giue euermore the tenth to the poore.

*Word of God  
and the hear-  
ing of it.*

1 EVermore be musing, reading, hearing, and talking of Gods word, and praying, that we may keepe the puritie of doctrine and a good conscience, to wade out of the iniquitie of the time, and to doe good as long as we may.

2 If

2 If you desire to heare the vvord vvith profit, obserue these things. Before you goe to Church, humble your selfe in praier to God, that he may prepare your vnderstanding and affection to learne, and memorie to retaine, and that the preacher may speake to your conscience. After in hearing vvith some short prayer, applie the seuerall threatnings, promises and instructions, to your owne estate: when you are come home from hearing, change all that you remember into a praier, and desire God that you may remember it most, vvhen you should practise it, and vse to teach others, and to confer of all things remembered. And this is a good vvay to remember a thing, and the reason of it.

3 As the Lord doth feede poore prisoners, euen vvith a little foode, vvho though they desire more foode, can haue no more, and doe not refuse more ordinary meanes: and the same God suffereth many to be pined, who hauing abundance, thinke themselves rather cloyed vvith the meanes, than nourished by Gods providence: So the Lord extraordinarily doth nourish the soules of them, vvho hauing fevv meanes, doe looke for the ordinarie meanes more plentifullic: and suffereth some to rot in ignorance, who being at the full measure of the meanes, haue no reuerent regarde of the necessitie of them. And hereof it commeth to passe, that some hungrie soules haue been filled vvith more grace at one sermon, then the proud, vvho hauing heard many sermons, are sent emptie avvay.

4 Sending his friend to one that thought her selfe bevvitched, he gaue these aduertisements. First and chiefly to bevvare of sending to vvizards. Secondly, to vse praier that Satan might be confounded. Thirdly, to labour to bring the person to repent for sinne, because God permitteth such things to be done, either to correct some euill, or to trie our faith. Lastly, to persvade the partie to vvaite for the time of deliuerance, though it vv ere long before it came: because hauing repented for sinne, yet the Lord will defer health to make a further triall of vs, vvwhether vve vvill still trust in his helpe, or flie to vnlawfull meanes.

5 It is good to take vp the oportunitie of the morning for *Worship of the vvorship of God.* For first, vvho so vvill see the image of his God heart,



heart, he shall by observing the first thoughts in the morning come to some light of it. Againe, of all times it is most fit to doe any thing in, and we by reason of the alacritie which cometh vpon vs after our rest, are most fit to doe any thing in it. Besides, if we be seriously minded on good things in the morning, other vile thoughts shall the more feebly fasten on vs all the day after. And againe, to delay the morning, with suffering worldly thoughts to seale on vs, our minde will be so forestalled with them, that we cannot easily and roundly gather vp our affections afterwards to Gods worship. For this is a sure note, that he which consecrateth in trueth the first fruites of the day to the Lord, and shutteth vp the day with sacrificing to him; if he haue any sinne falling on him in the day time, he is checked, either with his first morning sacrifice, because he hath not done as he prayed, and promised vnto the Lord: or he is controuled by the euening and latter sacrifice, in that feare and shame of his sinne, makes him appaied to come in the presence of God.

*World.*

1 When two gentlemen ride a hunting, it is hard to discerne each others hounds, because they be mingled together, which afterward is more easily done when the hunters are seuered: Euen so, so long as Gods children and worldlings walke as it were together, it is hard to distinguish betweene the heires of the one and of the other: but when they are seuered by persecution, it will surely be seene who be the children of God, and who be the heires of the world.

*Women in  
travell.*

1 He obserued many things to be corrupted by superstition, which were good in their first originall: as when women drawing neere the time of their deliuerance, doe require the prayers of the Church, as in a farewell committing themselves to the intercessions of the Saints, partly for that they are to enter into a dangerous travell, partly for that they shall be long without the publike meanes of the assemblie, and therefore stand in neede of the grace of God watching ouer them.

*Word preached.*

1 Many come to prayer, and of custome resort to the Sacraments, who either doe not at all heare; or else they heare at their leisure; or else they doe it but in ceremonie without vnderstanding; or if they doe vnderstand it, they doe not practise it;

it; or if they practise it, it is done coldly, and not in power, and yet their owne practise in some things is somewhat strange. They will graunt that to come to the Sacrament requireth a more solemne preparation: and yet they dare boldlie aduventure on prayer and on hearing of the word, without any preparation at all. But certainlie as the abuse of the Sacrament bringeth iudgement; so the abuse of prayer and the word will procure it: for as the prayer of faith is a fivete oblation to the Lord; so the prayer of the vnbeleeuer is an abomination to the Lord. We must not onely bring the care of vnderstanding, but we must also bring the care of remembrance, and of practise, and beware that the word by little and little waxe no lesse pretious ynto vs, as honey to the mouth that is satisfied. And this is sure, when and how much the word preached doth preuaile, so much our prayers and our sacrifices doe preuaile: looke how much the worde preached doth profit, so much doe we profit in prayer, and in the Sacraments. And whensoever our delights in the word waxe faint, our prayer and all good exercises are like shortly to decay. Prayer bringeth a feeling, and the Sacraments a more confirming of that which we haue in the word. We must beware therefore that we be not too quiet in sinne, that we please not our selues in a generall good, and in a perswasion we haue heard enough, but still let vs labour for the word: for I dare say that all our power in prayer commeth from the worde, euen as the life that is in a tree is invisible, and yet by the fruites comming out in due season is discerned of all: and as the life of a childe is a thing not seene, but by mouing, going and feeling is easilie perceiued; so the life of faith is a thing very secret, and yet by the effects of it at one time or other is discerned of good men. Howsoever there may bee workes, and yet not faith; howsoever there may be faith, and yet not workes by and by following. Many men thinke the word now preached not to be the right word, because few men are brought to the obedience of God by so long preaching of it. But wee must rather reason the contrarie: this is a sure note it is the true worde, because it is so much refused, and men are made the worse by abusing the worde: which as it would  
make

make them better, and doth make better all that obey it; so it maketh vvorfe all that doe not receiue it in loue, that they may be saued. 2. Thessal. 2. 13.

*These counsels want their due places.*

*Government*

1 Care in superiours, and feare in inferiours, cause a godly gouernment.

*Good.*

2 He obserued this experience in himselfe, that when he would not doe a thing that vvas good, then his ovvne reason and the diuell vwould easilie teach him an excuse: Lord forgiue vs this corruption.

*Gifts.*

3 He said, that to win any, or to continue any in the feare of God, he vwould giue no such things vvhich he loued not, but such things as he loued most deerely, that they might knowv it to be a gift of loue, and not of fashion.

*Naturall  
Corruption.  
Gal. 5. 22.  
Ephc 4. 23.*

4 He thought by nature all men be Papists, heretikes, adulterers, &c. vntill God reuened them: so that if all heresies, papistrie, impietic vvere ceast among all men, yet if man be left of God, he hath in himselfe sufficient matter to comp. of. and spavne, to breede, reuiue, and re-nue all kindes of sinne.

**FINIS.**

SEVEN  
GODLIE AND  
FRUITFULL SER-  
MONS, VPON SVNDRY  
PORTIONS OF HOLY  
SCRIPTVRE:

With very profitable obseruations and meditations of the 4. and  
14. chapters of the *Proverbs*.

By *Master* RICHARD GREENHAM.

*Prover.* 10. 7. The memoriall of the iust shall be blessed: but the name of the  
wicked shall rot.

*Ver.* 11. The mouth of the righteous is as a well spring of life.

*Psalm.* 3. 20. The mouth of the righteous will speake of wisdom, and his  
tongue will talke of iudgement: for the law of his God is in his heart; and his  
steps shall not slide.



AT LONDON,  
*Imprinted by Felix Kingston.*

SEVEN  
GODLIE AND

THE SERMONS FOLLOWING

are these.

- 1 Of quenching the spirit. *1. Thess. 5. 19.*
  - 2 Of murmuring. *Exod. 16. 2.*
  - 3 Of scale. *Rom. 3. 19.*
  - 4 Of a good name. *Prov. 22. 1.*
  - 5 Of humilitie. *Prov. 18. 12.*
  - 6 Of the education of children. *Prov. 17. 31.*
  - 7 Of repentance and true sorrow for sinne. *Act. 2. 37. 38.*
- His meditations and obseruations are on *Prov. 4. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. verses.*  
*Prov. 14. 5, 6, 7, 8. verses.*



AT LONDON  
Printed by T. Baskin in the Strand



# TO THE RIGHT WORSHIPFULL MASTER DOCTOR

CÆSAR, IVDGE OF THE HIGH

court of Admiraltie, Master of Requests,

and of S. Katherins: and to the right

vertuous gentlewoman

his wife,

HENRY HOLLAND wisheth an increase of all prosperitie, and  
of the rich graces of Gods spirit vnto life euermlasting.



Hese Sermons (right Worshipfull) are full of good instruction, and consolation. I haue endeauoured to giue some view of them all, by some short aphorismes, on this maner.

I. The first Sermon, is of the quenching of the spirit, where he teacheth vs: 1. That altho-  
it those be worthily condemned, that neuer tasted,  
nor desire to taste of the spirit of God: yet a more iust and fearefull con-  
demnation is like to come on them, that hauing once receiued it, doe  
after lose the same. 2. To knowe whether we haue the spirit: he  
saith, like as he knoweth best, that he hath life, which feeleth it in him-  
selfe: so he best knoweth whether he haue the spirit, that feeleth the  
spirit working in himselfe. Again, he that hath the spirit of Christ,  
hath some thing in him giuen him of God by his word, aboue all that can  
be attained, by any naturall gift or humane industrie. 3. The spirit of-  
ten in regeneration, causeth in the spirituall man, a great and generall a-  
stonishment, for great and enormous sinnes committed: and then it dea-  
leth more particularly, smiting vs with a speciall griefe for speciall sins.  
4. Then the spirit teacheth, how the faculties of the soule are all bent to  
rebellion against God, and specially how reason fighteth against faith,  
and



and is a great patron of unbelief. 5. After all this, the spirit (saith he) bringeth us to see the unsearchable riches of Christ, and worketh in us that precious faith, whereby we apprehend our free iustification in Christ. And then follows the feeling of joy inspeakable, and that blessed peace of conscience which passeth understanding, judgement is reformed, affections are cleane altered, and there will appeare in all faculties great forwardnes, and readines to performe things acceptable unto God.

6. After some fallies of frailtie, if we continue our former hatred of sinne, and the oftner we fall, conceive the more deadly hatred against sinne: if our sorrow for sinne increaseth, our care continue to prevent and cut off all occasions of sinne, albeit we slip and fall often, yet we may not say the spirit is quenched. 7. Such as have the greater, and certen graces of the

\* Like the Sun.

\* Like a light-  
ning.

spirit of regeneration: their knowledge is well grounded, and they labour encremore for a good measure of knowledge, to direct them in their particular duties: the knowledge of the wicked is but confused, generall, and uncertein. 8. Albeit the spirit can never be utterly taken from the beleeuers: yet if they waxe proud, secure, and fall to sinne, the graces of the spirit, the cleere understanding, the feeling, the affection, and joy in the holy Ghost may so dye and decay in them, that they may well seeme to themselves and others to have quenched the spirit.

These and the like singular doctrines concerning this matter, are contained in this Sermon. This argument was further enlarged and amplified in other Sermons by him, which as yet I cannot finde. For he taught also by what degrees the spirit is quenched: and they were these. 1. By neglecting the meanes of cherishing the graces of the spirit. 2. From neglecting the meanes to proceede to the grieving of the spirit. 3. From grieving to come to vexing and provoking of the spirit. 4. Lastly, how some after long provocations, have quenched the spirit, and lost all the good light and graces of God which they had before received. These be most dangerous degrees of sinne, and steps to perdition. And thus farre of the first Sermon.

II. The second Sermon is against murmuring, a sinne no lesse dangerous then common, in all degrees and condition of men. We be here taught: 1. What the nature is of impatientie for outward things, what dishonour it brings to God, what a torment to unbelievers, in whom the want of one small thing, breedes such discontentment, as the possession of many rich blessings cannot quiet them. 2. What remedies

medies best serue to make our hearts calme in all such dis tempered affections, and they be these: first, most highly reassurance of Gods fauour, and to preferre that one benefit of the pardon of our sins, before all the riches of this life. Secondly, to labour for that precious faith in Christ touching the forgiveness of our sins, and euermaiting life: for if we can once be perswaded, that Christ is ours, wee shall not greatly doubt but that with Christ we shall haue all things needfull for vs. Let vs receiue this benefit though it come alone, yea though it bring troubles with it: and then for outward things we shall possesse our soules with patience. For (saith this reuerend man) we haue no true feeling of the forgiveness of our sinnes, if we cannot (when we feele it) be therewith contented, and readie to forgoe all other things. 3. To looke well to our sanctification and regeneration: for if the Lord grant vs to be the glorious temples of his most holy spirit, wherein his graces may shine, he will not deny vs the base things of this life: or if he doe, we shall haue a good supplie of better things. 4. To bee well assured of our glorious resurrection: for it is farre greater to raise vs being consumed to dust, than to preserve vs being aline. 5. Faith in Gods prouidence: if he made all things of nothing, much more easily can he preserve things made: if he cares for the beasts, much more for man: if for wicked men, much more for his children: if for his children when they sought him not, much more when they seeke him with all their hearts, and desire to serue him in holines and true righteousness. 6. Lastly, learne by examples that it is Gods blessing in the meanes, and not the meanes without it which preserve vs. The Fathers before the flood fed on herbes without flesh or fish, and yet liued 700. 800. 900. yeeres. The Israelites liued 40. yeeres without change of garments, or any earthly and ordinary prouision. Moses and Elias liued 40. daies without meate. These exampls teach vs, if we haue the meanes, not to trust in them; if we want them, not to distrust in God. And thus farre the summe of the second Sermon.

III. The third is of zeale, which teacheth: first, how God commandeth and commendeth zeale: secondly, how he rewardeth it. The rules to know the true zeale of God are these. 1. True zeale begins in our selues, and so proceedeth to others: and againe: turnes from other men, and ends in our selues. Abraham, Iob, Moses, &c. first smote themselves and euer be more zealous against themselves then against other men: for by the sense and feeling of our owne sores, we be taught to deale more mildly and meekely with the sores of other men. 2. True zeale is as willing to bee

Iob. 31.

a Paul.

b Examples,  
Moses, Nehe-  
mias, Daniel.

admonished, as it is careful to admonish: and that not only of superiours, where we must yield of necessity, but also of equals, yea of inferiours, who we may seeme to contemne. 3. True zeale is not to bee hot by fits, and cold in the end. 4. A very speciall mark of true zeale is this: To be a comforted in the publike prosperitie of the Church, when private crosses may make vs sad: and contrarily, to be mourne and lament for our brethren, when private prosperitie might cheere our hearts. 5. True zeale (saith hee) will not spare sinne in kindred: for that hee loneth most naturally, that hath learned to loue most spiritually: and he loneth most truly, that cannot abide sinne in the partie beloued, without some wise and discrete admonition. 6. True zeale feareth not the force of the mightie, neither is it dismayed at the lookes of the proud. 7. True zeale is seene in their cause who can neuer recompence vs againe. 8. The last rule of zeale is this, to be humbled in our selues for those sinnes which wee espie or censure in other men: and specially such sinnes as we espie in them which are committed to our charge: for that the holy Ghost in his word, accomitteth their sinnes our sinnes. And thus farre the third Sermon.

IIII. The fourth Sermon is of a good name. And here hee teacheth vs: 1. How deare and precious a thing a good name is. 2. Next, what singular gainfull fruites and effects it carrieth with it: how God and good men are delighted with vs, if we haue it: how men and angels, turne away from vs, if we want it. 3. How careful we ought to be, not to hurt our neighbour in his good name, because it is an inestimable treasure: which being lost, is most hardly recovered. 4. With what care and conscience we should seeke to finde it: and hauing found it, with all endenour and industrie to preserve it. 5. He teacheth how a good name and good report, being good things, must proceede from good causes, as of vertue, godlines and good religion. 6. He noteth how the world accounteth of Gods children as of monsters, if they haue but one slip: and highly esteemes of a worldling for one externall gift of minde or bodie, though sinnes swarme in him. 7. He teacheth, that if we will auoide an euill name, we must first auoide all euill surmises and denises against other men: and next we must haue a godly ielousie ouer our owne waies, that they may not breede in men any suspicion of euill. 8. Lastly, wen must be plentifull in all good workes: all which must be done, first with a simple and sincere affection: next with iudgement and discretion. And thus farre of a good name.

V. The fift Sermon is of Humilitie. The contents of it briefly are

are these. 1. Wherefore the Lord humbleth his children before they be crowned. 2. How pride rots and mars all good gifts in vs. 3. How dangerous and hurtfull prosperitie is to many. 4. How to accept good meanes in time, when God calleth vs to repentance. 5. How dangerous spiritual pride is to Gods children. 6. How feare must increase, as Gods gifts increase in vs. 7. How euill thonghts doe exercise Gods best children, and by what messengers God awakeneth them. And thus is the short summe of the fift Sermon.

VI. The sixt serues well for Christian parents, for the good education of children. 1. He warneth them, that they lament not so much for their children, if they bee dismembred, or prone idiots, as if they prone grosse sinners, and so become worse then idiots. For such assuredly (without repentance) dishonor God greatly in this life, and cannot escape everlasting perdition after death: but of poore idiots there is more hope. 2. Next he teacheth parents, that when they finde soule finnes in their children, wisely to consider what causes breeds them: whether they be not themselves disobedient to their beauntifull father, and haue been to their naturall parents, and yet not repented of their finnes. 3. Lastly, with what wisdom and affection we must correct our children, our mindfull how that we punish our owne finnes in them. And thus much of the sixt Sermon.

VII. The seuenth and last Sermon teacheth vs: 1. That sorrow for sinne is the first step to godlines: for (saith he) it is impossible to hunger after Christ without it. 2. That the word of God must effect that sorrow in vs, by pearcing our hearts, and teaching vs that we haue to doe with God, and not with men: and this will wound vs with a liuely feeling of Gods iudgement. 3. That we must wisely discern betweene the true sorrow for sinne, which causeth repentance not to be repented of, and that worldly sorrow which causeth death. For godly sorrow sofineth the heart to the obedience of the word: but that worldly sorrow causeth men to kicke and spurne against the worde, to the further hardning of their hearts. 4. That many are galled and pricked with penurie, sicknesse, and other afflictions: but few with their finnes, which is the cause of their afflictions. But let men bee well assured of this (saith he) that if a man bee not troubled for sinne here, he is in the way to hell: if he bee troubled in this life for sinne, he is in the way to heauen. 5. Lastly, that in true repentance the pricking of the heart, and sorrowing for sinne, must bee continued and daily renewed: wee must bee humbled

*with continuall sorrow, that wee may be refreshed with daily comfort in Christ. And thus far the compendious and short view of all these Sermons.*

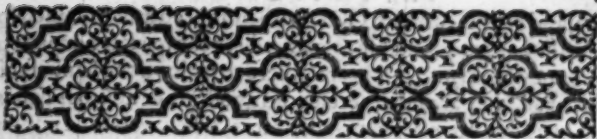
This graue and reuerend father, who hath left vs these holy instructions, hauing continued for many yerres with good successe, and a comfortable experience of Gods blessing on his holy ministerie, in preaching the Gospell of Christ, his Sermons were many in number: and how effectually, let the godly iudge by these few, which Gods good providence hath reserved for posteritie. Now (right Worshipfull) I offer them vnto your good patronage and protection: because I am well assured you loue, and what you may, you further the preaching of the Gospell, of our Lord and Saviour Iesus Christ.

Much am I bound to remember your Worship, and that vertuous gentlewoman your wife, for your great loue to me and mine. I can no way requite your loue, yet by some poore testimonie, I desire to make mine affection knowne in the performance of any Christian dutie what I may. The Lord Iesus Christ that hath knit both your hearts, by one spirit, in one holy faith vnto himselfe, and in loue vnfained one to another, grant you the true peace which passeth vnderstanding, to keepe your hearts and mindes in his faith, loue and feare vnto the end. And thus I humbly take my leaue, recommending you and all yours to the protection of the Almighty.

*April. 30. Anno Dom. 1599.*

*Your VVorships euer to commaund in Iesus Christ:*

**HENRY HOLLAND.**



*A Sermon preached by M. RICHARD*

GREENHAM, vpon these words:

*Quench not the spirit. 1. Thess. 5. 19.*

THE FIRST SERMON.



ALL the doctrine of the Scriptures may bee briefly referred to these two heads. First, how wee may bee prepared to receiue the spirit of God. Secondly, how the spirit may bee retained when wee haue once receiued it. And therefore Saint Paul hauing laboured to instruct the Thessalonians, in the former part of this Epistle, how they may receiue the

Two heads of all the doctrine of the Scripture.

spirit, doth here teach them how to keepe & continue this spirit vnto the end: and this the Apostle doth by giuing them a charge and commandement, that in no wise they do quench the spirit: thereby doubles teaching, that as the shunning of euill, is the first step vnto goodnes: so the ready way to continue the spirit of God in our hearts, is to labour that it be not quenched. Now the Apostle vpon great and waightie consideration, doth here deliuer this precept. For first of all, though all those bee worthily and iustly condemned, that neuer tasted of the spirit of God: yet as our Sauour Christ saith; A most iust and fearfull condemnation is like to come vpon them, that hauing once receiued it, doth afterwards lose the same againe. Moreouer, without this spirit of God, no holy exercise can haue his full effect: for the word worketh not, where the spirit of God is wanting; prayers haue no power to pearce into the presence of God; the Sacraments seeme sinall and fillie things in our eyes, and all other or-



Exercises of  
religion vn-  
profitable to  
them which  
want the spi-  
rit.

The precept  
of not quen-  
ching the spi-  
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to them which  
haue the spirit.

ders, and exercises which GOD hath graunted and ordained for man, they are vnprofitable to man, where the spirit is not present to conuey them into our hearts, there to seale vp the fruit of the. Last of all, wee are fit to receiue no good grace at Gods hands: nay, wee doe not esteeme Gods graces, when wee haue not the spirit to teach vs to set a due price vpon them: for speake of the Law, or of the Gospell; of sinne, or of righteousness: speake of Christ, or of our redemption, & iustification by him: yea, speake of that huge and heauie waight of glorie, wherewith the elect of God shall be crowned; all this moneth not, we are little affected therewith, vnlesse God giue vs of his good spirit, to profit by the same. The Apostle therefore with good reason, gaue this precept, and we, for many great causes, are to listen vnto it, least by any meanes the spirit of God be quenched in vs, and so wee deprive our selues of all these fruites. Now, whereas the Apostle saith, *Quench not the spirit*, it may appeare hee speaketh to those that had alreadie receiued the spirit. For as the fire cannot bee said to bee quenched, where it is not: so they cannot bee said to quench or lose the spirit, which haue not as yet receiued it. Then know, that this precept doth properly belong to them, that haue receiued the spirit of God, and they especially are to make a speciall vse of it: for the other, it cannot profit them, vnlesse that, as the seede lying in the ground a long time, doth afterward budde and become fruitfull; so this continue in their mindes, till they haue tasted (in some good sort) of the spirit of God, & then breed in them some carefulnesse that they doe not quench it. Well then, to them that haue felt and found the spirit of God in them, to them saith Saint Paul in this place, *Take heed that ye quench not the spirit*. Of this, if wee doe somewhat seriously consider, these two questions will offer themselues, and soon arise in our minds. First, how wee may know whether wee haue the spirit of God, or no. Secondly, if we haue it, whether it may be lost againe or no: which if they be well and sufficiently answered, they will doubtles giue great force vnto this precept. For the first then, if we will know whether we haue the spirit or no; wee must surely vnderstand, that as he knoweth best that he hath life, which feeleth it in himselfe: so hee best knoweth whether hee haue the spirit of God, that feeleth the spirit working in him. And if wee will fur-  
ther

ther know, by the peculiar working and effects of the spirit, then let vs marke these.

First of all, if there bee nothing in man but the nature of man; if nothing but that may be attained by the arte and industrie of a man, then surely in that man is not the spirit of God: for the spirit is from God, it is from aboue, it is aboue nature: and therefore the Apostle doth set the spirit of God, against the spirit of the world, when he saith: *We haue receiued: be spirit, not of the world, but of God.*

Spiritual man is indued with supernaturall gifts.

Besides, the spirit of God is eternall, and endureth for euer: but all the doings and deuises of men they perish, and in time they haue an ende. Therefore though a man haue wisdom with great knowledge; though in wit and skill hee passe and excell the common sorte of men: yet, if from aboue hee haue not been inlightened; if from heauen his wisdom hath not been sanctified, his knowledge shall decay; his wisdom shall wither like grasse, he hath not as yet tasted of the spirit of God; that endureth for euer. And therefore saith Saint Paul: *We teach the mysteries of GOD, which none, no not the Princes, and the men of this worlde, which are aboue others most excellent, are able to understand.*

Secondly, consider whether in thee there be any alteration or change. For the wise men which were expert in nature, could say, that in euery generation there is a corruption. And we see, that the seede sown is much changed before it grow vp and beare fruite: Then needfull it is, that in regeneration there be a corruption of sin, so that as seed in y ground, so sin in our mortal bodies may decay, that the new man may be raised vp, the spirit of God taking possession of our soules. Therefore the Euangelist Iohn doth make this the first worke of the spirit, that it shall rebuke the world of sin: and this so needfull, that without it, there is not the spirit of God, neither yet can Christ come & enter into that man: Hereof it was that Christ compared the Iewes to *children in the market place, who would not dance though they were piped vnto:* and the reason was, because they had not first learned with Iohn to mourne: for they that by the preaching of Iohn, learned to lament their sins, and for their sins were penitue in their own soules, they receiued Christ, they daunced and did reioyce to

A spirituall man must haue an alteration or change.

heare the ioyfull tidings of the Gospell: Therefore Christ saith, *That whores and harlots entred into the kingdome of heauen,* (seeing they lamented their finnes) *before the proud Pharisees,* which were touched with no remorse for their sins. And for the same cause it is, that Christ calleth vnto him, *the only that labour and are burdened*: teaching, that if they finde not sin to be a heauy load and burthen to them, they haue not the spirit of God, neither are they fit to receiue Christ. Then to be rebuked of sinne, is the first worke of the spirit; which the spirit worketh in vs by these degrees. First, it raiseth vp in vs a great and generall astonishment, by reason of all those great and enormous finnes that wee haue committed, and this doth strike vs downe, it doth terrifie vs, and holde vs amazed wonderfully: then it dealeth with vs more particularly; & besides that, it bringeth vs vnto a speciall griefe for speciall finnes, it doth bereaue vs of our chiefe desires, and bringeth vs out of conceite and liking with the best things that are in vs: for then it doth display before vs the vanitie and darknes of our vnderstanding, how vnfit and vnmeet we are to vnderstand and conceiue those things, that doe aboue all others especially concerne vs: then doth it let vs see the peruerse corruption of our iudgement, and that before God, and in things belonging to God, wee bee as brute beafts, not able to discern things that differ, nor to put a sound difference betweene good and euill: then doth it let vs see that our reason is vnreasonable, nay, that it is hurtfull vnto vs, a great enemy to faith, & a great patrone of infidelitie and vnbeleefe. When it cometh to our affections, it turneth them vpside down, it turneth our mirth into mourning, our pleasure into painfullnes, and our greatest delight into most bitter griefe. If it doe proceede further, and come once to the heart, and to the stomacke and courage that is in vs, then it cutteth vs to the quick, then doth it at once cast vs down in humilitie vnder the hand of God: for while wee had to deale with men, wee were as stout as any, and would not start for the best. We had reason to say for our selues, and courage to defend our selues against all them that did deale with vs: but now the spirit draweth vs into the presence of God, it letteth vs see that we haue to doe with God, and that our strength is weaknes in respect of him. Then doth our heart begin to faile vs, then doe

we

1  
A generall astonishment  
for sinne.

2  
A speciall grief  
for speciall  
finnes.

Workes of the  
spirit in the  
regenerate.

Reason a-  
gainst faith.

we lay our hands on our mouthes, and dare not answere: nay, then doe wee quickly take vp our crosse, because the Lord himselfe hath done it. Behold here how the spirit worketh, beholde how sinne is corrupted: and who so can behold here this in himselfe, may assuredly say, that the spirit of God is in him, that it is not in vaine within him, nay, that it is mightie and liuely in operation in his heart.

The third note and effect, is the bringing on forward of this work vnto iustificatiō: for when the spirit hath brought vs thus farre, then doth it begin to open vnto vs a doore vnto the grace and fauour of God: it doth put into our minds, that there is mercie with God, and therefore stirreth vs vp to seeke mercie at his hands: afterward it doth let vs see how Christ suffered, to take away the sins of the world, that in the righteousness of Christ, we may looke to be iustified before God. And this it doth not let vs see onely, but doth effectually worke a sure perswasion of it in our hearts, and confirmeth the same by two notable effects. The first is, a ioy most vnspcakable and glorious, wherewith our hearts must needes be wholly taken vp and rauished, when we see our selues by the righteousness of Christ of the free mercie and grace of God, redeemed from death, deliuered from hell, and freed frō the fearful condemnation of the wicked. The second is the peace of conscience, which indeede passeth all vnderstanding. While sinne, and the guilt of sinne remained, there was no peace, nor rest, nor quietnes to be found, but feare within, terrors without, and troubles on euery side: but when sinne is once nailed to the crosse of Christ, when the guilt of sinne is taken out of our consciences, and the punishment thereof farre remoued, then must needes ensue great peace: for our accusers dare not proceede against vs, our sinnes are forgiven vs, and God is at one with vs: and for this, we haue the warrant & testimonie of the spirit. Can flesh and blood perswade vs of it? can any creature assure vs how God is affected towards vs? no doubtlesse. And therefore where this ioy and peace is, there must needes be the holy Ghost, the author and worker of the same. For as no man knoweth what is in man, but the spirit of man which is in him: so none knoweth the will of God, but the spirit of God, and therefore it is the spirit of God that must certifie our hearts and spirits of the same. And

hereof

The 3. note.

How the spirit  
leades vs to  
Christ.

Two argu-  
ments of our  
iustification.

The 4. note.

Readines to  
obey.Rules to know  
whether wee  
haue the spi-  
rit.

hereof there doth arise that, which wee take as the fourth note, when we finde it in our selues : to wit, the life & nimblenes that is in vs to doe good: for when a man doth finde fauour frō God, for the forgiuenesse of sinnes, then the loue of God constraineth him, that ioy which he conceiueth inforceth him, and putteth life into him, for the performance of those things, which are pleasing vnto God: then he beginneth to finde himselfe not only reclaimed from euill, but also applied & framed to that which is good; then is his vnderstanding inlightened, to see into the mysteries of godlines, and into that great work of his redemption, & into whatsoeuer concerneth the sauing health of his soule: then is his iudgement reformed, and he is made able to iudge betweene false religion & true, betweene the works of the flesh, and of the spirit, betweene that which is good, & that which is euill and displeasing in the sight of God. Then are his affections in some good measure altered, his desire is set, not vpon earthly, but vpon heavenly things; his ioyes are not in the earth, but in the heauens; his anger is wasted and spent, not vpon his owne priuate cause & quarrels, but vpon his owne sins, and vpon whatsoeuer hindereth the glorie of his God. This is the life of God in him; thus he liueth that hath receiued the spirit, and thus he leadeth his life continually: for they that haue receiued the spirit, are led by the spirit and do liue accordingly, bringing forth the fruits of the spirit. But this hath weaknes ioyned with it, & men through frailtie may soone fall, and therefore their life is said to be hid in *Christ*, because in full and perfect manner it doth not appeare. Therefore, if notwithstanding these frailties and fallēs, wee will know whether we still retaine the spirit of God, we must searce our selues, and trie our hearts by these rules. First, if through frailtie we haue fallen (for who is hee that falleth not?) wee will then know whether by our fall we haue lost the spirit of God or no, let vs see what liking, or mistliking we haue of sinne: for if after our fall, we doe hold our former hatred of sinne, and the oftner we fall, the more thorough and deadly hatred we conceiue against sin, vndoubtedly that frailtie hath not as yet deprived vs of the spirit. Secondly, come and see how it standeth with thy sorrow: for so long as thy sorrow encreaseth for thy sinnes, it cannot be thought that sinne and the flesh, haue overcome and vtterly

vterly quenched the spirit in thee. Thirdly, trie thy care : and if thou groane in a godly care, both how thou maist bee able to wage battell against sin in the plaine field, and how thou maist preuent sin in all his policies, thou hast a further assurance, that sinne, although it be as great as Goliath, yet it hath not hitherto preuailed against thy poore and little Dauid, I say, against those few & small graces, which the good spirit of God hath bestowed vpon thee: but the last is most certen, and that is this. Whē thou art carefull to redeeme that, which by thy fall thou hast lost, and hast a care to runne so much faster forward, by how much more thou hast been letted by thy fall : then it doth appeare that the spirit is in thee, yea it is liuely and mighty in operation, and such as shall neuer be taken from thee, vntill the day of Christ.

Thus may we in some good and competent measure trie and proue, whether we haue the spirit of God or no: for where these fruites are to be found, there is also the spirit of God. For further confirmation wherof, we may note the manner of speech, where he saith, *Quench not the spirit.* Wee doe commonly vse to say, the fire is quenched, when the light and heate thereof is takē away: and indeede nothing can properly be said to bee quenched, but the fire. Now whereas the Apostle saith, *Quench not the spirit,* he giueth vs to vnderstand, that the spirit is in some respect like vnto fire: therefore if we do but a little cōsider of the nature of fire, we shall a great deale better iudge of the spirit. And among others, these properties we finde to be in the fire. First of all it will burne vp, and consume things that may bee burned and consumed: and therefore lighting vpon straw, stubble, stickes, or such like, it bringeth them to ashes, and doth make them as though they had not bin at all. Secondly, it doth purge and purifie those things that can abide to bee purged: and thus it doth, first by taking away the superfluitie of drosse, that hath ouercouered the thing to be purged. Then by fining the thing it selfe, and by making it purer and purer. Thirdly, it giueth light euen in the most dimme and darkest places. And last of all, it giueth heate, and withall, doth as it were put life into those things which are capable of life: for whilest a man is frozen & starued for cold, he is numbde, and as it were without life: but being brought to the fire, he is het, he is reuiued, he is cheered, and then becommeth active

The spirit like  
fire.

Properties of  
fire.



Four effects  
of the spirit.

active and nimble. These are the properties of fire, and these doe in some manner resemble and shadow out vnto vs the workes and effects of the spirit. For first of all, when the spirit of God seaseth vpon a man, and entreth into his soule, then it beginneth to burne, to waste & consume in him, those things that will be wasted: after this sort euil affections, noisome lusts, and other stubble which is in man, by the spirit of God are consumed and burned. Secondly, it doth purge vs from grosse sins, and daily more and more doth purifie vs, that we may be a cleane and holy vessel and temple for him to rest and dwell in. Thirdly, it is a shining lampe, euer burning and continually giuing light vnto vs, in that way which we haue to walk in. And lastly, it doth set vs on heat, and inflameth vs with a zeale of Gods glorie, with a care of our dutie, and with a loue of all mankind: yea, withall it putteth life and lust into vs, to walke in that good way which it doth leade vs, and to doe all those good workes which may glorifie God, or be commodious vnto men.

Thus we see what likelihood there is betweene the spirit and fire, for which cause the spirit in the Scripture is compared vnto fire: nay it is sometimes called fire: for Iohn saith, *That our Saviour should baptise with the holy Ghost, and with fire*: that is, with the holy Ghost, which is like vnto the fire. Therefore, as truly and as certainly as we may say that there is fire, where we see straw and such like things consumed, or gold and siluer finely purged, or great light in darke places, or great heate in bodies that were nummed before: euen so truly may we say, and so certainly wee may perswade our selues, that the spirit of God is in vs, when we see our corruption consumed, our soules purged from the drosse of sinne, our hearts inlightened and made hot in walking, and working according to that light.

The second  
question, whe-  
ther the spirit  
may be lost.

The second question to be considered, is, whether that man which hath once tasted of the spirit, may lose it, and haue it quenched in him. To this it may be said, that because the spirit of God commeth to, and worketh in diuers men, diuersly, in diuers measures: therefore wee must consider of the diuers working of the spirit, and then frame our answer accordingly. First then, there is a lighter and lesser work of the spirit, which may be quenched in them that haue it: and that this inferiour or lesser kinde of working

working may bee taken away, appeareth plainly by the parable of the seede which our Sauour Christ propoundeth, for that, besides them that receiue the word into good ground, and bring forth fruites, some an hundredth, some thirtie, some sixtie fold: he doth also make mention of some others that receiued the word and yet continued not. And what, had not these the spirit of God in the? Yes doubtlesse, for they receiued the word; yea, they receiued it gladly, and that which is more, they beleued that which they had receiued. Beholde then three fruites of Gods spirit in these men, and yet they continued not: for they beleued indeed, but their faith was temporarie, it lasted but for a time, and after a time it vanished away, and the spirit departed from them: for, either the pleasures and profits of this life did driue out the graces of God, and drie them vp, or else the fierie heate of persecution did quite consume them.

More plaine and notable for this purpose is that in the sixt to the Hebrewes, for there the Apostle saith, *That some may taste of the holie Ghost, and thereby be made to taste of the good word of God, to be enlightened, to receiue heavenly gifts, yea, and to taste of the power of the life to come.* And what then? surely the Apostle saith, *That if such fall, it is impossible they should be renewed:* giuing vs to vnderstand, that euen they which haue receiued the holy Ghost, that haue been enlightened, that haue received heavenly gifts, and haue tasted of the power of the life to come, euen such may fall away, and the spirit may be quenched in such.

There is a second kind of working of the spirit, which is a more thorough & effectuall working, which can neuer be taken away from them that haue receiued it. This the Apostle Peter describeth, when he saith, *That the chosen of God, are begotten againe of the immortall seede of the word.* This is not a bare receiuing, or a light tasting of the word: but it is a deepe taste of the same, whereby wee are begotten and borne againe. The Apostle Iohn setteth downe another note of it, saying, *That they that are thus borne againe, cannot sinne:* that is, they cannot make an occupation of sin, they cannot fall flat away by sinne: and why? *Euen because the seede of God abideth in them,* euen that seede, wherewith they were begotten to a liuely hope of life, euen that seede doth abide, and will abide vnto the end. Who so is begotten againe by this seed,

Spirit of faith  
and regenera-  
tion, not viter-  
ly quenched.

and

and hath this seede abiding in him, the spirit hath wrought that in him, which shall not bee taken from him: and therefore our Saviour Christ saith, *The words that I speake, are spirit and life.* And in another place he saith, *That none shall take his sheepe from him, for the father is mightier then all:* and therefore in another place hee saith, *That it is impossible that the elect should be seduced.*

Note.

Thus then we see the question is answered: namely, that there is an inferior working which may be lost; and a more effectual working of the spirit which can neuer be taken away from them that haue it. And this must not seeme strange to vs, neither must wee bee offended that the Lord should take some, and leaue others: or that he should begin in some, and not bring his worke to perfection: for so he dealeth with other things in the worlde. Some corne is sown and neuer riseth; some springeth, and yet shortly withereth: some groweth vp to an eare, and yet then is stricken or blasted: and other some (at his good pleasure) doth come to a timely ripenes. In like manner, some trees are planted and neuer take roote: some take roote, but yet not blossome: some blossome, and yet neuer bring forth fruite: and other some through his goodnesse doe bring forth fruite in good season. If the Lord deale so with the plant & hearbe of the field, why may he not deale so with vs, the sonnes of men? If wee cannot conceiue the reason of this, wee must holde our peace: for all the works of God are done in righteousnesse, and al our knowledge is vnperfect: therefore we must herein rather accuse our selues of ignorance, then the Lord of vnrighteousnesse. So then we must thinke it righteous in the Lord to deale thus with vs, seeing wee are in his hand: and wee must not bee offended, though he call some, and doe not inlighten them: and although hee inlighten some, and doe not continue them, and doe of his great mercie continue some euen vnto the end: let vs rather see what vse we must make of this doctrine.

Vse of the doctrine of quēching the spirit.

First, wee must take heede that wee neuer quench any grace, or gift that God bestoweth vpon vs. Secondly, wee must still labour to haue greater measure of gifts: for the wicked may come to haue some small gifts, and such as may bee quite taken away from them. Lastly, it doth put a plaine difference betweene the godly, and the godlesse, betweene them that beare a shew of holines,

holines, and them that are indeed the holy ones of the Lord: for the one endureth but for a time, and the other lasteth for euer. Now if we require a further triall, whereby we may know whether we haue receiued that spirit which lasteth but for a time, or that which will abide for euer with vs: then let vs marke these rules, which put a plaine difference betweene them. First, wee must marke that inlightning and insight wee haue into the word of God. Certaine it is, that both the godly and wicked are inlightened, but the inlightening of the godly is one, & the insight of the wicked is another: for that knowledge and insight which the godly haue receiued, is certaine and distinct: and therefore in particular things, they bee able to apply the threatning of Gods iudgements to the humbling of themselues, and the promises of God to comfort themselues. Againe, their knowledge is sufficient to direct thē both generally, and in euery particular durie. And last of all, it neuer faileth them, but directeth them vnto the end: but the knowledge of the wicked is not so, for it is cōfused, generall, and vncertaine. And therefore though they haue a generall knowledge of the threatnings, & of the promises of God, yet can they not make particular vse of the same. Their knowledge is insufficient, not able to direct them in their particular actions, and therefore it doth leaue them in the end. Therefore as the knowledge of the godly for the cleerenes, the certaintie, and the sufficiencie of it, is compared to the Sunne: so the knowledge of the wicked, is compared to the lightning, which doth not giue any certaine light, it doth not continue any time; and when it is gone, men are worse then they were before. So doth it fall out with the wicked: for beside that their knowledge doth soone vanish, there is also in them afterwards, greater and more dangerous darknes then there was before: herein then wee doe see one plaine and manifest note of difference. Secondly, wee come to our affections. Certaine it is, that the wicked doe desire the helpe and fauour of God: but looke to the cause, and that will shew a difference between them and the godly. The wicked do only seeke helpe, because of some extremitie which they suffer; they onely desire to bee in the fauour of God, because they would bee freed from griefe: and therefore it is common with them to say; Oh that I were out of this paine! Oh that this my sorrow

Knowledge of the godly like the Sun: and of the wicked like the lightning.

sorrow were taken from me. By which speeches they shew, that so they might bee at rest, or liue at their ease, they would little weigh of the helpe or fauour of God. But the godly finde such sweetnes in the fauour of God, that for the desire thereof, they can be content to forgo all the pleasures of this life, yea they can be content to suffer much, and endure the crosse patiētly, so that at the last they may assuredly enioy Gods fauour. Not the godly onely, but the wicked also, are grieved when they haue sinned: but the wicked doe therefore sorrow, because their sinne hath, or will bring some punishment vpon them: and the godly sorrow, because they haue offended God, & giuen him occasion to draw his fauour from them, therefore his correction do they beare patiently: but the remembrance of their sinne, that toucheth them still at the very quicke. Then in their ioy, and in their sorrow, may appeare a second difference.

Difference betweene the godly and godlesse.

The third difference is in loue: for though both of them doe loue God, yet it is after a diuerse manner; the one of sinceritie, the other for wages. A poore child that is taken vp, fed, & cloathed, will loue him that doth thus feed and clothe him: but if he receiued no more of that mā then of another, he would like him, and loue him no better then another: euen so it is with the wicked, if their bellies bee filled, their barnes stuffed, and they haue their hearts desire, they loue God indeed, but yet only for their bellie, and their barnes. Thus did Saul loue God, but it was for his kingdome: thus did Achitophei loue God, but it was because he was aduanced to bee a counsellour: and thus did Iudas loue God, but it was because he was chosen to be an Apostle, and carried the bagge. But what became of their loue, the histories doe testifie: Saul was a little afflicted, and forsooke God: Achitophel somewhat crossed in his deuises, hanged himselfe: and Iudas for gaine of money betrayed Christ. Some experience of this wee may see among vs; Courtiers will be professors, and Schollers of ripe wits will be religious, if Courtiers may come to be Counsellors, and if Schollers may be preferred to the chiefeest places: but if promotion come not, then their profession is forsake, and their religion laide aside. And yet that is not all, for either they waxe prophane in their life, or heretical in their opinions. Do the children of God loue on this maner? No, the holy Ghost which they haue

Example.

haue receiued in effectuall manner, doth shew the seed of loue in their barts, and doth worke in them a speciall liking of his goodness, of his righteousness, and of his holines: and therefore of sincere affection they loue him. As the naturall child loueth his father naturally, and though his father beate him, yet beareth he it, and stil loueth him: so do the children of God deale; *They haue poured into them* (as S. Peter saith) *a godly nature*, so that they doe freely loue God their father: and though he afflict them, or crosse them in their desires, yet they loue him, & in loue performe their obedience vnto him continually: therefore Iob saith, *Though he kill me, yet will I trust in him*: They therefore are said to haue receiued a free spirit, and to serue God in the libertie of the spirit. And who seeth not this to bee a plaine and manifest difference betweene them? therefore we may well take it as a third marke or rule, whereby to proue and trie our selues.

The fourth and last rule is, in considering the work and effect which Gods mercie receiued, doth work in vs: for herein do the wicked shew their wickednes two waies. First on the right hand, the mercies of God doe worke in them a wonderfull contentation: but not such as causeth them to returne the glorie vnto God, nay rather it is such as causeth them to take all glorie to themselves: for the graces of God doe pusse them vp, and make them proude, and conceited in themselves. Here of there ariseth a great securitie, which bringeth first neglect, and afterwarde contempt of all good meanes, whereby they should grow vp in goodnes. On the left hand others offend, being neuer pleased nor contented with that they haue: nay, indeede forgetting and lightly esteeming that they haue, and still desiring new. These men besides that they be vnthankful, they do also murmur and grudge against God, and are neuer pleased with him. Betweene these two doe the children of God hold a middle & euen course: and therefore we shall see these things in them. First, a sight and an acknowledging of the wants which doe moue them, as Saint Peter saith, *Like new borne babes, to desire the sweete and sincere milke of the word*, that thereby the graces they haue, may be increased, and their other wants may be supplied: and so far are they from being puffed vp with pride, that they reioyce when their pride

Mercies of  
God, how  
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may



may bee pulled downe, or their haughtinesse abated, either by some sharpe rebuke, or by some fearefull threatening, or by some moderate correction from the Lorde. For they know, that if it were needfull for S. Paul to be buffeted, and that by the minister of Satan, to the intent that his pride might bee beaten downe: then it is much more needfull for them, after sundrie waies to be humbled. Besides, they doe not onely desire the word, but they also waite vpon the Lord, vntill it pleased him to worke further in them thereby: and this waiting is as earnest as is theirs, who hauing watched all the night, doe waite and looke for the dawning of the day. Secondly, as they see their wants, so also they see that grace they haue receiued, and are for that time well appaid, and contented therewith: and therefore as their wants do humble them, so the graces of GOD receiued doe comfort them: and as their wants doe call vpon them, and cause them to seeke more: so that they haue, doth prouoke them to be thankfull for that they haue receiued. See then a quite contrary course of the wicked, and those that of sinceritie doe worship God: see (I say) how contrarily the graces and gifts of God doe worke in them. And therefore from the consideration hereof, we may well draw a fourth rule, whereby to make triall and examination of our selues: so to conclude this point in a word, when a man by the spirit of God hath bin inlightened vnto a certaine and sufficient knowledge of Gods will, when hee findeth his affection, chiefly and aboue all other things set vpon God, when he findeth a pure and sincere loue of GOD in his heart, not for wages, but for the worke of grace, which after an vnspeakable manner doth moue him thereunto: and when he doth thankfully acknowledge mercies receiued, as he doth carefully attend & waite vpon the Lord, till hee bestow some greater measure of graces vpon him; then may he be vndoubtedly perswaded, that he hath found the spirit working in him in a more effectuell manner, and that therefore it shall neuer be taken from him. But what then? may such men cast off all care? No, for vnto them doth S. Paul giue this charge, *That they doe not quench the spirit.* And not without cause doth he giue them this charge: for though the spirit it selfe can neuer be taken vtterly from them, yet doubtlesse if they waxe proude, if they

What the  
godly are to  
fear.

they grow secure, if they fall into sinne, the graces and gifts of the spirit may decay & die in them, their cleere vnderstanding, their feeling, their affection and all may be gone; so that in their owne iudgement, and in the iudgement of others, it may seeme that they haue quite quenched, & put out the spirit. Neither must this seeme so strange: for if the image of God, which was more perfectly placed in Adam, then it is now in vs. If (I say) this image might quite be lost and blotted out, as we see it was, the no maru-  
 uelle if the graces of y<sup>e</sup> spirit of God be for a time, as it were dead and drowned in vs. And that we may be the lesse offended here-  
 with, the Scriptures doe offer vnto vs such examples of men, as hauing been once effectually called and truly borne again, haue yet afterward through some sinnes, lost the graces of the spirit: such were the Galathians, for they were truly called, and effectually regenerate by the spirit and Gospell of God, as may appeare by this, that for the words sake they reuerenced the Apostle as the Angell of God; yet they were snared with false doctrine, and fell very dangerously to the choking and quenching of the graces of Gods spirit in them. The spirit it selfe was not taken from them, nay, Christ did still continue in their hearts: but yet for want of godly graces, he was as it were without fashion or forme: so that the Apostle did as it were trauell againe, vntil Christ was fashion-  
 ed anew in them. Dauid also vpon the committing of his sinne, was brought into the like case: therefore in the 51. Psalm he prayeth, *That God will create in him a new spirit.* What? was the spi-  
 rit quite gone? No, for by and by in the same Psalm he prayeth, *That the Lord would not take away his holy spirit from him.* How can these two stand together, first to pray that a new spirit may bee created in him; and then, that the spirit of God may not be takē from him? Surely the spirit it selfe was still in him, and therefore he prayeth, that it may not bee taken from him: but the graces, and gracious working of the spirit they were dead and gone, and therefore he prayeth that they may bee renewed in him. By this then we see, that the very chiefe graces of the spirit may bee quenched, euen in the most godly, when they fall into sinne. But yet that no libertie may be taken hereby, let vs a little consider what griefe and punishment they procure to themselves, that do

Note.

Our ioy may  
be lost.

Example.

Their state af-  
ter a relapse.

by any meanes lose the graces of the spirit. First of all wee must know, that though the spirit of God cannot be gotten by our labour, yet it causeth vs much labour, and we must vndergo much trauell, and suffer much trouble, before the spirit of God do take possession of vs: now whē the graces of the spirit are lost, all this our labour seemeth to be lost, & what griefe is it to see the whole labour and trauell of a man to vanish and come to nothing? Secondly, when a man receiueth the spirit of God, and by the same spirit is assured that his sin is forgiven him, and that he is in the fauour of God; there doth arise in his hart a great ioy in the holy Ghost, a ioy I say, that is vnspcakable and glorious: and this ioy is lost and gone, when the graces of Gods spirit are gone: with how great griefe and woe, they know, that in any measure haue tasted of it. Again, when the graces of the spirit are choked in men, then they haue no heart to do good, they haue no affection to goodnes, but all is gone; and they are made for the time, as it were an vnprofitable burthen of the earth. What griefe can be greater then this? what sorrow can sinke more deepe, then that a good man should bee cleane withholden from doing good? Moreouer it is sure, that whē the gifts of the spirit are in this sort gone, then he that was most righteous before, may soone fall into great sinnes, yea and which is more, they shall also suffer the reproch of their sins. For this is a part of the couenant that God made with vs, *That though he will not take his mercies utterly from them, yet he will visit their sinnes with the rod, and their iniquities with scourges*: and what griefe this is, the example of Gods children may shew vs. What griefe was it to Noah to become a laughing stocke to his owne sonne? What heart breaking to Dauid, by his owne sonne to bee thrust from his kingdome? So grieuous were those punishments laid vpon them, that if without any respect of hell or heauen, wee could consider of them, wee had rather want all the pleasures of sinne, which they enioyed, then wee would beare the reproch and feeble the paine which they suffered. Last of all, when the graces of the spirit of God are once decayed, they can neuer be repayred and recouered, but with much sorrow and great daunger: for it cannot but breede much sorrow of heart, to remember his former sinnes, to examine and see

see the greatnes of the, to apply Gods iudgements to them, and to prouoke himselfe to sorrow for them. This is as it were to goe through the pikes, and through a purgatorie in this present life; and yet this must be done, before wee can recouer Gods graces againe. Againe, it is a very daungerous thing: for in such cases men are brought as it were with Ionas, into the bottome of the sea: and as Dauid saith, *into the deepe waters*, so that all the surges and waues doe passe and flow ouer him. Now wee know what danger it is for a man to be thrust ouer head and eares into the deepe waters: and therefore they that are in such a case, are in great danger: wherefore all these things considered, the losse of all our labour, the losse of al true ioy, the vnfitnes to do good, the readines to sinne; the griefe and danger that ensueth thereof, will, or at the leastwise may cause vs to beware how we quench the spirit. And this is the vse of the doctrine, in humbling of vs: which also doth furthermore serue to comfort vs, knowing that we may suffer a great decay of Gods graces; yet by the rod, or by the word of God, or by both, they shall be renued in vs againe. And thus much of this commaundement that the Apostle giueth here, that wee should not quench the spirit.

FINIS.

H 3

OF



# OF MVRMVRING.

## *The second Sermon.*

Exodus 16.2.

*And all the congregation of Israel murmured against Moses and Aaron.*



Any men now adaies hearing the often murmurings of the children of Israel, do euen spit at them, and account them as the worst people vnder the Sun, which would so often and so obstinately rebell against the Lord. But these men do little consider either the temptations, wherewith the Israelites were prouoked to murmure, or the corruptiō of their own

Exod. 12.37. hearts, which will as bitterly murmure vpon lesse occasion. For albeit they were an obstinate and stiffe necked people, as Moses witnesseth of them, *ener since they came out of Egypt untill now*: yet here no doubt they were vehemently tempted, when they from the plentie of all things which in Egypt they enioyed, were brought into a rough & desert wildernesse, being fixe hundreth thousand men, besides women and children, and great store of cattell, hauing neither meat nor drink, wherewith they might be nourished. Wherfore let vs cease to wonder at this people, & let vs in them see our own corruption, and we shall finde it to be as great as euer theirs was. For doe not many men I pray you euen amongst vs, beholding the riches of others, or y<sup>e</sup> plentie of things which the Lord bestoweth vpon his Magistrates, or minifters, for the faithfull discharge of their duties, do they not I say murmure

against

Murmuring.

against Gods seruants set ouer them? and are they not more grieued for the want of such things, then thankfull for that the Lord hath freed them from such troubles, which others haue, or giuen the sufficient to liue vpon? True it is, notwithstanding the greatness of this peoples temptatiō, yet their sin was wicked in them, and great and hainous in the sight of God, because that whereas they had oftentimes manifold waies, and after a wonderfull manner felt and tasted of the goodnes of the Lord, in so much that the very vnthankfullest of the all, had bin driuen to confesse it: (for wonderfull was their deliuerāce out of Egypt, so miraculous was their preseruatiō at the red sea, and infinit mercies more aboue hope and expectation bestowed vpon them) yet now forgetting all his former benefits, would so grudge and murmure for the want of meate, that rather then they would so continue still, they would wish againe to returne to bondage. And indeed such is the nature of murmuring, that it wil cause a man not only to forget Gods benefits, but to forget that he is a man. It preuailed so much with this people, that they wished themselues again in Egypt, although they knew that there they were most miserably afflicted: and that the Lord in carying them thither at the first, did in iustice punish them for their sinne. And this wish of theirs is as much as if they should haue said, would the Lord had at once cut vs off and destroyed vs, rather the left vs in this case: thus they were contented to doe, so that they might haue their bellies full, & rather then they would depart frō their flesh-pots and other pleasures, which in Egypt they inioyed. Many are like minded to these people now adaies: for we see diuers vpon their death-beds very senseles and secure, who can be contented with open mouth to record the goodnesse of GOD towards them in things concerning this present life: but in the meane time, being without hope, sense or feeling of the sweet ioyes to come, do die thus by their flesh-pots. Othersome, if they be brought to any miserie, as pouerty, sicknes, or such like, do beare it so impatiently, that in their harts, and oftentimes in open speeches they wish they neuer had bin borne: shewing thereby that their flesh-pots do more like them, and their health doth better please them, the goodnesse and louing countenance of the Lord. None of all these do euer consider what they haue receiued of the Lord, but

Nature of  
murmuring.

Impatiencie.



their eyes are still vpon their wants; and the want of one thing that they doe desire, though it be but small, is more disquietnes vnto them, and maketh them to murmur, more then the enioying of many benefits which they haue, can quiet their hearts, in the trust of Gods prouidence, or make them thankfull. Now if any of vs shall be brought to wish our death by the griefe of any affliction, let vs shake it off, and put it farre from vs, the desire is euill: for it is better (as Salomon saith) to be a liuing dogge, then a dead lyon. For be we neuer so miserable whilest we liue, there is a time left for repentance, but after death there is none: therefore in thy life time labour to feele Gods mercie in Iesus Christ, and then no miserie shall euer hurt thee, till thou bee gathered into his kingdome.

Note.

Fauour of  
God how pre-  
cious.

This shalt thou learne to do if thou canst receiue the fauour of God for it selfe, though it come alone, yea though trouble doe come therewith, knowing & perswading thine owne heart, that hauing it, thou hast al things; and if thou want it, yet in greatest abundance thou hast nothing. Againe, if thou haue it, no maner of miserie can make thee miserable: and if thou haue it not, in greatest felicitie thou art most miserable. But the Israelites dealt here after a cleane contrary manner: for the want of bread here in the wilderness, being but for their bodies, did make them to despise their great & wonderful deliuerance out of Egypt, which was vnto them a signe of their spirituall deliuerance. And this is the nature of all naturall & worldly men, so vniustly to discerne of Gods gracious goodnesse, that they had rather forgoe many spirituall benefits and blessings, then one worldly and corporall commodity. For it is a greater griefe to men now adaies, that are in prosperitie to forgoe their riches, then to forgoe their sin. And againe, the want of riches doth vexe & trouble them more, then the want of heauenly and spirituall graces: and the hauing of riches doth more reioyce their hearts, then the burthen of sinne, which procureth Gods wrath, doth worke their griefe. Such men know not that riches are no sure signes of Gods fauour, though he in the abundance of his mercy doth let his Sunne shine vpon the wicked and vpon the good: so that the hauing of riches is no argument that he loueth vs; nor the want of them is any argument of his displeasure towards vs. Who so therefore seeketh God

Riches no ar-  
gument of  
Gods fauour.

in

in these outward things onely, and bindeeth his fauour vnto the, doth neither with them, nor without them, duly esteeme of the fauour of GOD, but setteth light thereby: which although in plaine words he speaketh not (for the children of Israel did not flatly speake against the Lord, but against his ministers Moses and Aaron) yet whilest he is careless of the word, prayer & Sacraments, and despiseth and grudgeth against Gods ministers and seruants, hee manifestly declareth what price it beareth in his heart. It standeth euery man in hand then in his owne heart to feele this sinne, and to be sorrowfull for it; to know it is in him, and the to leaue it: least the god of this world whom he serueth, doe for a while giue him his desire, that in the world to come he may haue him for his portion: and to such as acknowledge this murmuring to be a sinne, and be grieved for it, there followeth remedies to helpe out of it.

For as much as impatience and murmuring proceedeth from infidelitic, the remedie therfore must be fetcht, first from faith in Gods mercies, and in the benefits which Christ hath by his death purchased vnto vs, and in the hope of the resurrection to euermlasting life, and in Gods fatherly providence: which things if wee doe belecue, we must also beleue that God in this life will sufficiently minister vnto all our wants: and valesse we doe beleue them, we doe not, neither can we beleue with assurance, that the Lord will preserue vs. But if we doubt whether the Lord will helpe vs in earthly things, we must needs much more doubt of his fauour in spirituall benefits. First therefore the great and rich mercie of the Lord, & his fauourable dealing with vs, being duly considered, shall be very profitable to work in vs patience: for if wee see how the Lord forbearth vs, and rewardeth vs, not according to our sinnes: nay, if we see that when for the ripenes of our sinnes he might confound vs, yet he doth not so much as punish vs; and when he might iustly punish vs, yet hee dealeth mercifully with vs, and bestoweth his mercies vpon vs. If (I say) we can acknowledge this to be his ordinarie dealing, that by his long suffering hee doth leade vs to repentance, and by his manifold mercies hee doth as it were weane vs from our sinnes, this would much bridle our murmuring, and instruct vs to patience. And yet we see a further thing then this in this people of Israel:

for

Remedies against murmuring.

The 1. helpe.

for the Lord doth not onely beare with their sinnes, and bestow many mercies vpon them: but to helpe them and to doe them good, he doth vse extraordinarie meanes; as to bring downe bread from heauen, to make water gush out of the rocke: where hee sheweth, that for the safetie of his people, euen when all meanes doe faile, and when to mans iudgement there is no way to finde out helpe or deliuerance, yet there will the Lord magnifie his mercie towards his seruants, and will worke wonders for their preseruatiō. He doth not thus deale with the Israelites onely, but he maketh this his ordinary dealing with his seruants from time to time. As Moses applieth this place, when he saith; *The Lord hath fed thee with this Manna fortie yeeres, that thou maist know that man liueth not by bread onely:* and Christ in our person being tempted to vse vnlawfull meanes, ouercame the diuell with this answer, *Man liueth not by bread onely.* Teaching vs, and leauing vs an example to haue the same answer in readines, in the like temptations: knowing, and assuring our hearts, that the Lord wil by one meanes or other, do good vnto his children, and dispose of all things that shall befall them for the best: onely let them take heede of this that they rest in his word, and go no further, but by faith waite on him therein, and he will giue that shall bee sufficient for them, if not in earthly benefits, yet in spirituall graces.

The 2. helpe  
against mur-  
muring,

The 3. helpe.

The second helpe which we must vse to refraine our murmuring, is a lively faith of our redemption wrought by Christ, which consisteth in the free forgiuenes of our sins, and the imputation of Christs righteousness vnto vs, in the sanctification of his holie spirit. Thirdly, in the hope of euerlasting life. First then if we can stedfastly belecue, that God for Christs sake hath freely forgiuen vs all our sins, yea that he hath giuen vs his only beloued sonne, that we might be beloued in him, wee shall without any great adoe beleue that the Lord will not suffer vs to want any thing, but with him will giue vs all things: for seeing sinne which is the cause of all miserie, is taken away from vs, that so wee might bee with Christ inheritors of the heauens, we may be sure that in the meane time no miserie shall hurt vs. Thus Abraham hauing receiued a promise for seede of his sonne Isaac, doubting nothing but that the Lorde would prouide meanes to bring the same to passe,

passe, in the assurance hereof sent his seruants to his own people  
 to prouide a wife for his sonne. And these children of Israell no  
 doubt, if they had beleueed that the Lord had deliuered them  
 out of Egypt, that hee might bring them to the promised land,  
 they would neuer haue doubted of his mercifull preservation,  
 neither here in the wildernesse, nor elsewhere, til they had come  
 to the land of promise. And againe, if we could firmly beleuee  
 that God the father for Christs sake doth not onely not impute  
 our sinnes vnto vs, but that he doth also accept vs in the righte-  
 ousnesse of his sonne, imputing the same vnto vs, how should we  
 doubt of meate or raiment, or any such other thing? For by this  
 meanes he is made our merciful and louing father, which know-  
 eth perfectly what things we stand in neede of: and for his po-  
 wer is able euen in greatest extremities to helpe vs, and for his  
 loue and good will towards vs will helpe vs; and thus doth he a-  
 bid for euer, and is neuer changed. For though a mother should  
 forget her children, yet will the Lord neuer forsake those that  
 loue him, and in faith call vpon him. To this free forgiuenes of  
 sins, and the imputation of Christs righteousness vnto vs, there  
 must bee added the sanctification of the spirit, as the second part  
 of our redemption: which if we bee once throughly perswaded  
 of it, it shall be a speciall helpe vnto vs against al impatience and  
 murmuring against the Lord: for it is a greater thing to turne a  
 sinner, then to work wonders in nature. And therefore if in our  
 hearts we can beleuee that God hath made vs of sinfull and wic-  
 ked men, iust and righteous; of vile wretches, the vessels of righte-  
 ousnesse; of the mansions of the diuell, fit temples of his holie  
 spirit; if wee doe beleuee that he can make of couetous men, li-  
 berall men; of whoremongers, chaste persons; of oppressors, vp-  
 right dealing men: yea, if wee can beleuee that the Lord both is  
 able, and willing also to deliuer vs from any sin that is within vs,  
 bee it neuer so strong either by nature or by euill custome: and  
 last of al, if we can beleuee that he is able to make the wolfe and  
 the lambe to lie together, the leopard and the kid; shall we euer  
 doubt that he wil once faile vs, or suffer vs to want the thing that  
 is meete for vs, seeme it neuer so vnpossible to be attained vnto?  
 Thirdly, if we beleuee that with Christ we shalbe raised vp at the  
 last day, we shall as stedfastly beleuee that he wil preserve vs: for  
 it

The conver-  
 sion of a sinner  
 how great a  
 thing it is.

Esay. II.

it is a greater matter to raise vp our bodies being dead and consumed to dust, then to preserve them whilst they are aliue: if he can doe the greater, he can doe also the lesse. Moreouer, if we be perswaded that our heavenly father hath prepared a kingdome for vs in the heauens, we must needes beleue that in this life he will not leaue vs nor forsake vs, but will mercifully prouide for our necessities: for if he will giue vs the greater benefits, he will also giue vs the lesse, if he in wisdom see it fit for his glorie, and profitable for vs.

**Prouidence.**

The third thing we must stay our selues vpon, when murmuring doth assaile and tempt vs, is faith in Gods prouidence. This prouidence is generall or particular, in both which we must be thoroughly grounded, if we wil withstand all occasions of murmuring, and not breake out in temptations into impatience. The generall prouidence of God must be considered, first in creation of all things; secondly in preserving them. Doe we then beleue that the Lord made all things of nothing, and shall we not beleue that he will preserve them? Now seeing they are made, doe we beleue that God made all men, and shall we then stand in feare of men? When God created light, before the Sunne, the Moone and the Starres; and when he made grasse to grow vpon the earth, before there was either raine or dewe to water them, he did thereby teach vs: first, that we shall not put too much trust in them whilst we haue them: and againe, that rather then we should suffer hurt by the want of light, grasse, or other such things, the Lord both could and would prouide for vs without them. Yet now if wee should not haue the Sunne, wee would thinke that light were taken from vs; and if wee wanted raine, we would soone think we should neither haue grasse nor corne, nor any fruite of the earth: but the Lord hath ordained these meanes to serue his prouidence, not for himselfe, for without them he can as easilie helpe vs, but for our weakenesse, which otherwise could not easily be assured of his goodnesse. Secondly, we must beleue that God preserveth all, as well as hee created them: yea the small sparrow doth not fall vpon the earth, without his prouidence, and he hath a great care ouer the very beasts of the field: doth the Lorde prouide for these, and will he not also prouide for man? Hath he care of beasts? yea indeede he hath, because

because they were made for man : and shall he not much rather haue care ouer man, for whom things were made? Men say they doe beleue all this : but whilest there is such doubting of Gods providence, and such repining against God, they doe plainly shew they doe not beleue this first article of their faith, neither in creation, nor in the vniuersall gouernment and preseruacion of all things.

Hereunto wee must ioyne the particular providence of God, Particular  
providence. which if we can be once thoroughly perswaded of, then shall wee easily overcome the griefe of all our wants. Hath the Lord made any thing in vaine? hath hee not made all things for his glorie?

Then if wee beleue that he hath made our bodies, shall we not also beleue that hee will prouide for them, seeing the creation thereof is more wonderfull, then the preseruacion is? as appeareth, Psalm. 29. 139. Hath hee care ouer the wicked to doe them good, and will he not much more reioyce ouer his children to do them good? If the Lord loued vs when we were his enemies, will he not prouide for vs being redeemed by the blood of his sonne? Did he good vnto vs when we sought him not, and will hee not Note. much more when wee seeke him by prayer in the blood of his sonne, as he hath commanded? If he hath done vs good when he might haue punished vs for our sins, will he not be much more fauourable vnto vs now, seeing he hath by his holy spirit sanctified vs? O that men had hearts to beleue this, they would then giue glorie vnto GOD in their distresses, putting their trust in him, and looking for helpe at his hands in his conuenient time.

This providence of God must bee confirmed vnto vs by the examples of Gods children in all ages, whose exāples are set down in the Scriptures, that we by them might learne patience. If the fathers before the flood eating nothing but hearbes, yet liued Examples of  
Gods prouidence. some 700. yeeres, some 800. some 900. yeeres, and some more;

shal we not learne thereby, that man liueth not by these means? And againe, if hee nourished them 900. yeeres, and that with hearbes, we may be sure he will feed vs 90. yeeres with flesh and fish, and other greater meanes. When he fed the Israelites fortie yeeres with Manna from heauen, which after such a sort was neuer scene before, wherof if they referred any without the Lords commaundement, it straightway putrified and was corrupted :

but



but when by the commandement of God it was kept before the testimonie, it was not corrupted. The Lord left vs a lesson, that we must learne thereby, namely, that it is not the means, but the blessing of God vpon the meanes, that nourisheth vs; and therefore if we haue them, wee must not put our trust in them: and if we want them, we must not distrust in God. Did Moses and Eliah liue fortie daies without meate? and did the Israelites walke in the wildernesse fortie yeeres in the same apparell which waxed not old? whereas other some hauing meate in abundance, yet are hunger-starued, and being ladē with clothes, yet quake for cold: shall we not yet learne that the blessings of God is all in all, and that the other are but meanes provided for our weaknes? Dauid proued by experience, that the righteous seede of the righteous parent were neuer forsaken, nor begged their bread. If wee no doubt, could come to such measure of obedience, as they did the, and if we could bee righteous as in his time men were, the Lord would prouide for vs as well as he did for them, and wee should haue as good experience hereof as euer Dauid had. To this prouidence of God we must bring a patient minde, which first must bee contented with whatsoeuer the Lord sendeth, and alwayes acknowledge godlines to be great riches. For wee ought not to seeke great matters, nor suffer our desires to bee carried after high things: for this did the Lord by his Prophet Ieremie rebuke in Barucke. And Christ giueth vs another rule, when he teacheth vs to pray for daily bread; which when we haue, then must wee be contented. This mind was in our father Iacob, when he praied for nothing else but meate and clothing. And thus doth Paul generally commaund to bee in all, saying, *When wee haue meate and clothing, let vs be contented.* We must first therefore seeke the kingdom of God, and the righteousness thereof: wee must first labour for the forgiveness of our sinnes in Christ, that so wee may be in the fauour of God, and enjoy the light of his louing countenance; which when we haue & feele, let vs esteeme it aboue al earthly treasure, as Dauid doth: let vs receiue it though it come alone, yea though it bring troubles with it, and then for outward things wee shall possesse our soules in patience. If the Lord giue plentie of them, we shall take it as an ouerplus of his fauour: but if he giue the lesse, yet shall we be contented, because wee binde

not

Ierem. 4. 45.

Gen. 28.

1. Tim. 6.

Palm. 4.

not his fauour to theſe outward things: but if we cannot reſt in the fauour of God, though wee want theſe outward things, it is certaine we neuer truly eſteemed the fauour of God, neither did we euer feele the forgiuenes of our ſinnes, if we could not when we felt it be, therewith contented, and readie to forgoe all other things.

The feeling of forgiuenes of ſinnes, brings contentation with it.

The ſecond propertie of a patient minde is, ſimply to giue vp it ſelfe vnto God, and commit it ſelfe into his hand, waiting at all times for helpe from him who only is the author of all goodnes, yet neither preſcribing the meanes, nor appointing the time, nor in any caſe indenting with him: for the Lord will haue the diſpoſition of his mercies free vnto himſelfe, to giue and to beſtow, when and where, and how it pleaſeth him; and as it may moſt make for his glory. We muſt then euermore and with our whole hearts, deſire, and craue of the Lord, that his bleſſed name may bee glorified, that his kingdome may bee enlarged, and his holy will performed: but the meanes to bring theſe things to paſſe we muſt wholly leaue vnto him, who knoweth what is beſt: and in other things which concerne our outward eſtate, wee ought alwaies to reſt in his good pleaſure. This if wee can once doe, ſo mercifully doth he uſe to deale with vs, that when we leaſt deſire them, we ſhall haue them: and when we freely giue them vp to him, he will ſooner giue them vs againe. Salomon deſired wiſedome of the Lord, but for outward things, his praier was that he might haue a meane eſtate; then the Lord gaue him wiſedome which his heart ſo much deſired, and riches alſo which he did not once deſire. Oh happy man if in his heart he had deſired to walk before the Lord in feare! Abraham gaue vnto the Lord Iſaac his ſonne, which when the Lord did behold, he quickly gaue him his ſonne againe: euen thus alſo muſt wee thinke it ſtandeth now with vs. The readieſt way to obtaine life, is to bee heartily well contented either to liue or to die, and to commit our ſelues vnto the Lord, knowing that nothing euer periſhed that was committed to his keeping: ſo is it alſo in all other outward things, the readie way to obtaine them, is to giue them vp wholly into his hands. But yet wee muſt not commit theſe things to the Lord with this condition, that hee ſhould giue them vs againe, for that were to mocke the Lord: but without all care to haue them wee muſt

Patience.

Prouer. 30.

How to receive earthly bleſſings from the Lord.

must giue them to him, being (in respect of his glorie, and because his good pleasure is so) hartly well content to forgoe the; and then if they be good for vs, we shall receiue them againe; if not, we shal receiue some spirituall grace, which better shall supplie the want of them. Yea the infinite wisdom and mercie of God doth wonderfully appeare herein: for sometimes hee keepeth vs long without these things, because that if wee had them, he seeth wee would abuse them, and would preferre them before spirituall blessings. And sometime the Lord seeing our small regard and accompt of spirituall things, will by the want of these outward things, bring vs to make greater accompt of them, that when wee can well want the one, and highly esteeme the other, we may haue both together. Let vs therefore reuerence this great goodnes and wisdom of the Lord, and be content with the vse of life which he in mercie graunteth vs, knowing that it is better to bee a liuing dogge then a dead lyon. For whilest wee liue, we haue time to repent, and time to glorifie God: but after death there is no time left for repentance. Whosoeuer then doth not accompt the vse of life a singular benefite, though he doe euen want things necessarie for the same, he is vnworthie of life, or of any other the blessings of God therein.

Conclusion.

The end of all then is this, that patience is wrought in vs, and strengthened by y assurance of Gods mercies, by faith in Christ, by hope of euerlasting life, and by trust in Gods providence: and therefore the carking care of these things is left to the Gentiles, which are ignorant of the forgiveness of sinnes, of Gods providence, and of euerlasting life: so that if we be like them in these greedie desires, it argueth that either we know not these things, or if in iudgement wee doe conceiue them, yet in heart wee doe not beleue them. By meditation therefore of these things, we must learne patience, whereby we may overcome our murmuring, and grudging nature, whensoever our flesh by any occasion is prouoked thereunto.

**F I N I S.**

OF



# OF ZEALE.

## *The third Sermon.*

Reuel. 3. 19.

*Be zealous therefore and amend.*



S zeale cā neuer be sufficiently commended, so much lesse may it effectually be perswaded to many: howbeit, that we may shadow out some. Anatomie thereof, let vs first see how God commandeth it, then how he rewardeth it, that so we may the more freely with greater authoritie speake of the thing it selfe, what is the vse of the former foure commaundements, but that wee should with zeale worship the Lord. The first precept chargeth all men with the matter of God his worship, shewing what it is. The second chargeth vs with the manner, prescribing how we must vse it. The third imposeth on vs the right end of his worship, and teacheth why we must doe it. The fourth commandeth vs the time, and instructeth vs when wee must solemnely profess and exercise this worship of God. Concerning the large promise offered to pure zeale, what is greater then that the Lord should binde himselfe to aduance them into the chaire of honour before all the world, who will honour him? Again, that he will defame them most surely with some notable marke of infamie that dishonour him: yea, and hee will vomit them vp as a lothsome burthen, to testifie his vtter miliking of them. First Rules of true zeale. now let vs consider how true zeale beginneth in our selues, and taketh his proceedings to others. For neuer can that man bee zealous to others, which neuer knew to be zealous to himselfe. And as zealous men in their ascendent begin at themselves, and goe to others; so in their retrograde they come from others, and

Hypocritical  
zeale.

and ende in themselves. If we consider the zeale of Abraham, Moses, Iosua, Samuel, Daniel, Iehosaphat, Ezekiah, we shall neuer see expressly in the word, that at any time they were more zealous to others then to themselves. We see on the contrary, how it hath been a fearefull note of hypocrites, and such as haue fallen from the liuing God; that they haue waded very deeply into other mens possessions, and gored very bloodily into the consciences of others, who neuer once purged their owne vncleane sinks at home, nor drew one drop of blood out of their owne hearts. How zealous (as wofull and late experience still crieth in our eares) were some great reformers of the Church, who were readie to burst their bowels with crying against disorders abroad, and yet neuer reformed their owne consciences at home, nor found themselves any whit grieved for their owne sinnes? These men being so zealous to others, but only through some secret loue of the world whē they had that they sought for, made knowne their hollow & rotten zeale, in that without any griefe of conscience, they could rush into a profound worldlines, and without all godly sorrow could after they had satisfied their greedy & fleshly zeale, not only more hardly feare vp their own consciences, but also be conuerted to sow vp their lips, and spare their words from speaking in the like manner againe to others, and so were neither zealous to themselves nor others. True zeale casteth the first stone at our selues, & plucketh the beame out of our owne eyes, that we may the better draw the mote out of an others eye. And this is the condemnation of the world, that euerie man can prie and make a priuie search into the wants of others, but they account the same wants no wants in themselves. The father saith, thus the child doth: so the child saith, in this dutie doth his father faile: the husband knoweth what the wife should do; the wife seeth the duties of her husband: we thinke in this particular another should behaue himselfe; but yet the father repenteth not of the sinnes which he did being a childe, the childe repenteth not of his sinnes being a father, we call not in our consciences for those things which we dare challenge and crie out for in others.

Here offereth it selfe the second propertie of zeale, that it is sincere, and in the trueth, it vrgeth our selues more then others, it maketh

maketh vs the most seuer censors of our own soules, it is strictest to our selues, and offereth libertie to others: and this simplicitie appeareth either in inward corruption, or in the libertie of outward things: the first whereof doth so humble vs in the wants present, & in those corruptions, which hang behinde vs, that we are zealous of those secret euils which are not onely vnspied of others, but euen vnknowne also to our selues. Although the whole world cannot charge vs with want of dutie, yet considering our priuie corruptions, we daily declaine against our selues, and say with the Apostle, though our cōsciences do not oppresse vs, yet herein are we not iustified. Yea such ought to be our familiaritie and acquaintance with secret infirmities in our selues, so grieuous ought they to be in our eyes, in our eares, to our faces, that where we shall see, heare, and behold the sins of others, they may be more tolerable, and so learne by the sense of our owne sores, to deale more mildly and meekly with the sores of others. Neither doe I meane that wee should make other mens sins no sins, and that we should haue no kind of censure vnto others, but that there shuld be that holy mixture in vs of the zeale of Gods glorie, and sight of humaine corruption, that for the one we may not spare to rebuke any sinne; and for the other we may moderate our rebukes with mildnes and meeknes. Abraham was so strict to himselfe, that he would not take of the king of Sodom so much as a thred or a latchet, and yet he would not denie Aner, Eschol, and Mamre their libertie. Iob would not permit to himselfe, nor denie to his children the libertie of feasting: so that it is rather a Pharisaicall pride then a Christian zeale, to be too tectrical in vrging of others so farre, that whosoever in euery point is not pure and precise as we, we cast them off as dogs and prophane persons, and such as are vnworthy af any account or countenance.

How to censure other men

This then must be our pedagogie in this point, that as for the glory of God which is deare vnto vs, we are not to leaue the least sinne vnspied, or the least meanes vnattempted to aduance the glory of God. So for the grieuousnes of sinne, for the easines to fall into sinne, for the vilenes of corruption which we haue obserued in our selues, for the knowledge of the wrath of God for sin in vs, we are loath for loue to see our brother either so vilely in-



fecte, and so perilously endangered, and yet not to goe without our louing admonition, both to draw him out of his sinne, and to rescue him from the wrath of God due to his sinne. Further, this attribute of true zeale maketh vs as willing to be admonished, as carefull to admonish: and that not onely of our superiours, which is an easie thing, because it is a thing whereto of necessitie we must yeeld; but also of our inferiours whome we may seeme to contemne. For all men will graunt that a childe ought willingly to be admonished of his father, or a seruant ought obediently to be reprehended of his master: but few will in practise giue this, that a father should listen to the aduertisement of his sonne, or that the maister should receiue an admonition of his seruant. Howbeit, Iob saith, he durst not contemne the iudgement of his seruant or of his maide when they did contend with him, because in a dutie of pietie he looketh to them not as seruants, but as brethren; he looked not to the speaker onely, which in respect of his calling was his inferiour, but vnto the things spoken in the ordinance of God, vnto whom Iob himselfe was an inferiour, and before whom Iob knew there was no respect of persons. Howbeit, to correct the preposterous boldnes of some, we rather adde this much, that inferiours must rather aduise then admonish; aduertise rather then reprehend their superiours, that so still they may offer their pure zeale of the glorie of God in vnfained humilitie, least through their corrupt zeale they doe not onely not profit their superiours, but most iustly exasperate them against them. For as Magistrates, Ministers and masters by God his ordinance, are to admonish, rebuke and reprehend: so subiects, inferiours and seruants, by the same rule are to aduise, obey and aduertise. Thus zeale goeth from respect of the person to the truth of the cause.

True zeale  
and humilitie  
goe together.  
Iob. 31.

How inferiours  
admonish superiours.

Another propertie of zeale is to be constant, not to be hot by fits, cold in the end, and onely so long as the world fauoureth, it must not be earnest in the beginning, and secure in the ending, but keepeth a continuall tenour and temperature. Iobs wife seemed to goe farre so long as she could wash her paths with butter. Saul and Pharaoh had some good motions by fits, and vpon some occasion could play fast & loose, being of a strange complexion, that they could be hot and cold in a moment. This propertie of zeale

zeale teacheth vs how to be affected, in the prosperitie & afflictions of the Church, namely, that the publike prosperitie of Sion shuld comfort vs, and cause vs to reioyce when our priuate crosses might make vs sad. As Paul being imprisoned was not so grieved at his own bonds, as he reioyed at the libertie of the Gospel of Christ. Againe, that the affliction of the Saints should moue vs to a godly grief, euen when in respect of our selues we might greatly reioyce. As Daniel could not finde comfort in his priuate prosperitie, though he were in great authoritie, and exempted from the common calamitie, because he knew the Church of God to be in miserie.

To reioyce in the publike prosperitie of the Church, when priuate crosses make vs sad.

But to goe forward, pure zeale is not blinded with naturall affection, but it discerneth and condemneth sin, though it be neuer so neerely resident in our kindred. Many offend against this rule, who neuer will rebuke sin in their friends, euen vntill God reuenge it from heauen, where they are farre frō true friendship: for whereas they might by admonishing them of their faults in time, preuent the iudgements of God, they doe through a false loue and manifest hatred pull the iudgements of God vpon the, whom they loue most dearely. He loueth most naturally, that hath learned to loue spiritually; & he loueth most sincerely that cannot abide sinne in the partie loued, without some holosome admonition. But doe not many now adaies zealously mislike sin in strangers, who will not mislike the selfe same sin if it come to kindred, if it be in our wife, in our children, or in our parents, as though the diuersitie of subiects could make the selfe same thing sin in some, and not in other some. This blind zeale God hath punished, and doth punish in his children. Isaac did carnally loue his sonne Esau, for meate and for a peece of venison. Dauid was too much affected to Absolom for his beautie, and to Adoniah for his comely stature, so as his zeale was hindred in discerning sinne aright in them. Now Iacob was not so deare to Isaac, and Salomon was more hardly set to schoole and to take paines. But beholde God louing Iacob, and refusing Esau, howsoever Isaac loued Esau better then Iacob; made Esau most troublesome, and Iacob more comfortable vnto him. Absolom and Adoniah brought vp like cockneies, became corasiues to Dauids heart; Salomon more restrained of God, lesse set by of Dauid, was his

True zeale not blinded in reproving sin in kindred,

Parents folly.

ioy, his crowne, his successour in his kingdome. This disease is so hereditary to many parents, louing their children in the flesh rather then the spirit, that the holy Ghost is faine to call vpon them more vehemently, to teach, to instruct, & to correct, as knowing how easily nature would coole zeale in this kind of dutie. Indeed many will set by their wiues, children and kinsfolke, if they be thriftie, like to become good husbands, wittie and politike : or if they be such as for their gifts can bring some reuenuue to their stocke, or affoord some profit vnto them, how deepe sinners foeuer they be against God, that maketh no matter, it little grieueth them: whereby they bewray their great corruptio, that they neither are zealous in truth or Gods glory, nor louers aright of their children, because they can be sharpe enough in reprehension, if they faile but a little in thriftines, and yet are cold enough in admonition if they faile neuer so much in godlines. Well, let these fleshly zealous men lay to their heart the blind affection of Heli, who being the deare child of God was seuerely punished of the Lord, for that he was not zealously affected to punish sin against God in his deare children : but blessed are they that can forget their owne cause, and euen with ieopardie of nature can defend the quarrell of God, henceforth labouring to know no man after the flesh but Christ Iesus, so as no outward league do bleere and dazell our eyes, as that we should not espie sinne in the neereft kindred to correct it : or that wee should not discerne vertue in the greatest aliens to reuerence it. Casting off then this vaile of fleshly loue, wee must labour to loue most where the image of God appeareth most, and there shew our affections in lesse measure, where sinne may be as a marke whereby God restraineth our loue, euen to them where nature may soonest deceiue vs.

The rule of  
zeale.

Iob. 29. 8. 9.

Now whereas many haue great courage to rebuke such as either cannot gainsay them, or gainsaying them cannot preuaile against them, here commeth another propertie of zeale to be spoken of, and that is, that it feareth not the face of the mightie, neither is it dismayed at the lookes of the proud and the loftie. Such a courage was in Iob, who besides that he made the yong men ashamed of their libertie and afraid of his grautie, made euen the princes also to stay their talke, and to lay their hands on their mouths. And yet here we must beware of their hands on their zeale,

zeale, who will not sticke to charge the children of God to bee without zeale, if presently and abruptly they rush not into an open reprehensio of men that are mighty in authoritie, as though no regard of place, time & persons were to be had: which opiniō many by weaknes of iudgement defending, finde neither fruite in others, nor comfort in their owne consciences, when they doe admonish in that presumptuous manner: for that hunting after feruentnes without the spirit of meeknes, and casting off al consideration of a godly oportunitie, they rather exasperate then humble the parties admonished, and they themselues rather depart with confusio and shame, for such posting on without warrant of wisdom, and not according to knowledge, then with comfort of heart for any dutie done. Neither am I here ignorant how great danger of trouble of minde cometh to many, in that they being so curious obseruers and waiters of oportunitie, doe for some ease of the flesh, vnder the cloake of this wisdom, altogether leaue off that godly dutie. Wherefore as we affirme that wisdom and loue mixed together, doe deeply enter into the most prefract and prodigious spirits: so we mislike their fearful delay of dutie, who hauing a meane occasion offered them from the Lord, doe not earnestly pursue the quarrell of the Lord, and earnestly rebuke sinne though in some higher personages.

Out of this may issue another fruit of right zeale, namely, whē we are zealous in their behalfe who can neuer recompence vs againe: for flesh and blood will easily admit to rebuke the iniuries and reuenge the oppressions vsed to men of credit and abilitie, because it is a warie wisdom to patronage thē in lesler things, who can be our patrons againe in greater things. Thus Iob deliuered the poore that cried, the fatherlesse and him that had none to helpe him, he was the eyes to the blind, the foote to the lame, at whose hands no hope of reward was to be looked for.

But to draw to the last and most glorious propertie, this thing in zeale is most commendable, whē we are humbled in our own soules for those sins which wee espie and censure in others, even as though we our selues for want of instruction or praier, were in some sort guiltie of their sins. If this rule were receiued in iudgement, and reuerenced in practise of Ministers, Magistrates, and masters, when they are to admonish their inferiours of sin, it is

The 7. rule.  
Zealous in defence of the poore.

The 8. rule.

sure it would breede in them great conscience and religion. Alas we see many who can mangle & martyr a man for some offence, who neuer learned for conscience sake to mourne for those infirmities which so bitterly he would inueigh against in others, Let vs consider this in ministers, how the Apostle saith to the Corinthians: *I feare least when I come, my God abaseme among you, and I shall benaile many of them which haue sinned already, &c.* Which no doubt he did as thinking that he did not duty enough, but that there was euen some cause of griefe in himselfe. Did the Apostle who had so little or no cause so to doe, thus lament and suspect himselfe, as though he had not vsed all good meanes, or with the meanes good affections; and should the ministers of our time, whose gifts and paines are farre inferiour, nothing be moued for the sinnes of them for whom they ought to care and mourne? Well, I hope that euen at this day there are some that feare they haue not in preaching publicly opened al the mysteries of God to them, they think they haue failed in priuate admonition, they suspect themselues of want of praying for them, they are readie to accuse themselues, that they haue not walked so wisely and warily in vsing their libertie before them, as they ought to haue done, or that their life hath not yeilded that example of godlines to them which they ought to haue done. And so in the whole discourse almost of the sinnes of the seuerall Churches, the holy Ghost runneth on in this tenour, that whatsoever is spoken of the Church, is spoken to the Angels, that is, to the ministers of the Church, who are sayd to haue this or that sinne, which indeed was in the people.

The sinnes of  
the flocke are  
the sinnes of  
the pastor.

In the Primitiue Church when the credit of the Apostles was called into question, they might seeme to haue been much troubled about the matter: but they were much humbled by it, they examined themselues, they accused themselues, and afterwarde they instituted a new ministerie. But doth not this dutie as deeply charge ministers and masters to mourne for the sinnes of their people? Yes doubtles, and for good reason. For if they will confesse that they must reioyce in the good things that befall their children and families, they must also lament the euils which be-tide them, so long as they are vnder their tuition and government.

FINIS.



# OF A GOOD NAME.

## *The fourth Sermon.*

Prouerbs 22. vers. 1

*A good name is to be desired above great riches, and louing fauour above siluer and gold.*



ALL that is to be desired of a man is this, that he be vertuous, godly, and truly religious. This because it is in it selfe most excellent and most contrarie to our nature, therefore the Scripture vseth many arguments and reasons to perswade vs thereunto : as in this place where the Wiseman would stirre vs vp to the loue of vertue, by setting before our eyes two principall effects and fruits, which wee may receiue by it. The first of these is, *a good name* : the second is, *louing fauour* : both which as they doe proceede from vertue and godlinesse, so they doe maintaine and encrease one another. For as a man findeth much fauour with those that doe speake, and report well of him : so those that will shew a man louing fauour, will, or at least ought to shew it in this, that they may willingly afford him a good report. Now both these are preferred before great riches, both these are accounted better then gold and much siluer : and surely whosoever is truly wise, will make this accompt of them, whosoever doth rightly know to discern what is good, hee will first and especially labour for them : for a good name doth commend vs to God and to his holie Angels, in whose eyes those vertues whereof a good name doth arise, are most acceptable. But riches are not able to doe this, no the abundance of siluer and gold is often an occasion of sinne, whereby we are most out of the fauour of God. Againe,

Two speciall  
fruits of vertue.

where



Effects of a  
good name.

whereas riches especially if they be euill gotten, doe cause men many times to hate vs, this good name and louing fauour doth win the hearts of many, yea it doth sometimes cause our enemies to be at peace with vs. And this euer hath been and euer will be most certaine & true, whether we looke to prosperitie or aduersitie, whether we looke to the common callings of this ciuill life, or the callings of the Church. For such is the corruption of mans nature, that naturally they doe not loue the Magistrates, that God hath placed ouer them: but when the Magistrate hath gotten a good report by the due execution of iustice, by his pitifull dealing with the poore, and by his fatherly fauour to all that be good, then wil his subiects loue him, then will they embrace him, then wil they willingly commit their matters into his hands, and then will they with faithfull and friendly hearts cleaue and sticke fast vnto him. To be short, that Lawyer hath most clients, that Phisition hath most patients, and that Marchant most customers, whose vertuous and godly dealings haue gotten them a good report.

In the callings of the Church this also is true: for if any preacher by the faithfull discharge of his dutie, and by his godly life, haue once gotten the fauour and friendship of men, how gladly will men heare him, how quietly will they bee ruled by him, in what simplicitie will they make knowne their griefes vnto him, and carefull will they be to procure his good. The Schoolemaster also that hath the name of learning to teach, of discretion to rule, of godlines to traine vp his schollers in the feare of God, he neuer wanteth schollers, but the most and best men of all will flock vnto him. Contrariwise, if any of those be discredited through any euill name, if the Magistrate be accompted an oppressor or a tyrant, the Lawyer be reported to deale deceitfully, if the Minister be corrupted either in doctrine or life, if the Schoolemaster be once knowne to be insufficient in learning, vnwise in gouernment, prophane and of no religion, then wil al men be afraide to haue any dealing with them. Those things are often found true in peace and prosperity: but in aduersity, as in the time of warre, in the time of sicknesse, and in the time of want and pouertie, they be found most true. Will not all the poore communitie in the time of warre, seeke some aide at that Magistrate, who in the time

time of peace did good vnto them? Nay rather will they not all with one consent come together, to helpe and defend them euen with all their might, and with life it selfe, seeing that he hath vsed all good meanes to saue and defend their liues? Contrariwise, how many Kings, how many Captaines, how many Magistrates haue euen in their greatest neede been left and forsaken of their subiects and souldiers, because they haue too sharply and vnmercifully ruled thē? And which is more then this, the subiects haue euen procured the death of their princes, the souldiers haue laide violent hands vpon their captaines, and the tenants haue bin the first that haue sought the death of their landlords, because no pittie, no compassion, no friendship and louing fauour hath been shewed vnto them. Againe, if Magistrate, minister, master, or any other man by executing the duties of loue, haue wonne the hearts of the people, and gotten a good name among them, then in his sicknesse they will pray for him, they will visite him, they will beare with him a part of his griefe. Againe, what can bee more comfortable to a man then this? this will glad him at the heart, and this will turne his bed in all his sicknesse. In pouertie also he is soonest and most holpen which hath the best name, and hath obtained through vertue most fauour with men. For good men doe consider their owne case in him, and therefore are most readie to helpe him: yea euen the euil & vngodly men, although they beare him no great good will, yet they are forced to helpe him, partly because his godly life doth witnesse vnto their soules, that he doth deserue to be holpen, and partly because the Lord doth turne their hearts to fauour him. The widow therefore that came to Eliah for helpe, vsed this argument to perswade Eliah, O man of God (saith she) my husband is dead, and died in debt, yet he feared God, therefore help I pray thee, seeing the creditors are come: and immediatly Eliah helped her. On the other side, if a man be euil reported of, if he be an adulterer, an Atheist, an Idolater, a riotous person, or a man of hard dealing, and if such a one be once brought into some low estate, if he once fall into pouertie and neede, then the hearts of men are shut vp against him, no man will pittie him, and all men will see and say, his owne sinne is brought vpon him. And this hath the testimony of the Prophets, who did often threaten such kinde of punishments to vngodly men,

men, so that no man should say, ah my father, or ah my mother; but the whole city should be glad of their departure. This did the heathen people see in some part, and therefore all of them did greatly desire a good name: and as every one of them did excell in strength and in courage, or in wit, or any kinde of knowledge: so they did labour by that thing to get some credit to themselves. And to conclude this point, though a mā haue many good things in him, though a Magistrate do feare God greatly, though a minister be excellent in many poynts, though a Phisitio or Lawyer be skilful in their professions, yet if they haue not a good name, they can doe little good with their gifts. All this doth teach vs that indeed to be true which Salomon here saith, that *a good name is to be chosen aboue great riches, and louing fauour aboue siluer and gold.* Now the instructions, which wee may gather out of this place are chiefly two. The first is, that we ought not to hurt our neighbours aboue all things in their good name: and therefore the Lord in his law hath ordained, that hee which doth such a thing, should haue the same punishment which he purposed to bring vpon another. Men would be loath to steale the goods of any man from him, and yet the name of a man is more worth then all things in the world: therefore if any man by raising vp false reports do impaire his brothers credit, he doth hurt him, and sinneth more grossely and more grievously, then if he had taken away his lands or his liuing, his corne or his cattell, or any other thing that he hath. And though the thing be false which he reporteth, yet he sinneth neuerthelesse: for after that time euen good men will be more suspitious, and the wicked will not let it goe out of their mindes.

Not to hurt  
our neigh-  
bours good  
name.

Care to get a  
good name.

The second instruction is, that we must be carefull by all good meanes to get and maintaine our good name. For if we be charged to further the good name of our brother, the are we straightly commaunded to helpe forward our owne as much as we be able: then it cannot be without great sinne, that a man should cast off all care of his owne credit. The very Heathen saw this to be a fault, & they did commonly say, that whosoever regardeth not the reports of men, he is dissolute indeed, and hath not the nature of man. And therefore we may well say, that he is without all hope of amendment, which is not brought to some remorse  
and

and sorrow, which with a shamelesse face will not heare, *charme* Care of a good  
*the charmer neuer so wisely.* As then a shamelesse face openeth a name, keepes  
 doore to all vngodlinesse, so due care of credit causeth a man to vs in obedi-  
 be very carefull of his waies: who soeuer therefore wil liue godly, ence.  
 he must safely provide for his good name. Seeing these things be  
 so, it shall be profitable to consider how this good name may be  
 gotten and preserued: and againe, if we be discredited, what vse  
 and profit we must make of it. For the first, it is certaine that see-  
 ing fame and honest report are good things, therefore they must  
 needes arise and spring of those things that are good, as of ver-  
 tue, godlinesse and good religion. Now whereas Turkes and such  
 vngodly men haue great fauour amongst the people, and be wel  
 reported of, this is no good name, because it ariseth not of good-  
 nes, it is onely a vaine applause of the people: nay, it is euen the  
 great and fierce wrath of God vpon them, though they neither see  
 nor perceiue it, when they be wel spoken of for their euill deeds.  
 For by this meanes they be hardned in their sin, by this meanes  
 they be hindred and holden from repentance, the which there  
 is not a greater punishment vnder the Sunne. Such a name then  
 is not to bee desired, nay we ought rather to pray against such a  
 name. And if we will be famous and of good report, then let vs  
 take heede that we seeke it by goodnes and vertue, and then it  
 will be a good name indeede. But let vs weigh these things more  
 particularly, and let vs know that the first step to a good name,  
 is the carefull and continuall auoydance of euill, both outward  
 and inward. In outward and grosse euils wee must first beware  
 of all euill generally: which thing if we bee not carefull to doe,  
 then will our good name be soone impaired. Secondly, we must  
 narrowly looke vnto some speciall finnes, whereunto our nature  
 is more inclinable and subiect: for as one dead flye corrupteth a  
 whole boxe of oyntment, though it bee most precious, so some  
 one sinne doth often crack the credit of a man, though otherwise  
 hee hath been very well reported of. And if it behoueth euery  
 man thus neerely to looke to his waies, then much more is it  
 needfull, that euery childe of God should so doe. For the world  
 through the hatred it beareth to them, dealeth with them as it  
 dealeth with witches and Phisicians. The witch though she faile  
 in twentie things, yet if she doe some one thing aright, though it  
 be

The 1. step to  
a good name.

Note.

The iudge-  
ment of the  
world of the  
godly.

be but small, the world loueth and commendeth her for a good and wise woman. But the Phisition, if he worke sixe hundreth cures, yet if through the waiwardnes of his patients, or for the punishment of his patients sin he faile but in one, that one faile doth more turne to his discredit, then his manifold goodly and notable cures doe get him praise. In this manner doth the world deale with men, if a worldly man haue but an outward gift of strength, of speech, or of comelines, he shall bee greatly praised and counted a godly man, though he bee an Idolater, or a prophane person, and though he swimme and flow ouer in all manner of vices. But let the childe of God be truly zealous in true religion, let him be honest and holy in conuersation, yet if there be but one infirmitie in him, or if he haue through weaknes fallen once into some one sinne, that one infirmitie against which he striueth, or that one sin for which he is grieued, shall drowne all the graces of God in him, be they neuer so great, & the world will account him a most wicked man. Seeing then this is the enmitie of the world against Gods people, how warily ought they to walke in so crooked and froward a generatiō? And hereof they must be so much the more carefull, because the wicked by such slips and infirmities, will not onely take occasion to discredite them, but euen to speake of all their professiō, yea and to blaspheme the glorious worde of God and his eternall trueth. Then if we be carefull of our owne good name, nay if we haue any zeale of Gods glory, if we haue any care of the word, if we haue any loue of the Saints, then let vs carefully shunne all and euery infirmity, whereby Gods name is dishonored, his glorious Gospell blasphemed, his children grieued, and we our selues discredited amongst the wicked. And thus much for the open and outward sinne.

Secret sinnes,  
bring vs out  
of credit with  
God.

As open sinne committed in the sight and view of men hath alwaies the punishment of an euill name ioyned with it: so also secret sinnes which are hidden as it were in the darke corners of our hearts, do bring vs out of fauour and credit with God: and when we be once out of credit with him, then doth he make our sinnes further knowne vnto men. For nothing is so hidden, that shall not be brought to light, and nothing so secret, that shal not bee discouered in the sight of the world. And that wee may the further

further be perswaded of this, let vs all know of a suretie, that the Lord hath many meanes to bring such things to light: for he can make the fields to haue eyes to see our wickednes, he can make the woods to haue eares to heare our vngodly counsailes: yea he can cause the walles of our bedchambers to beare witnesse against vs for the sinnes committed vpon our beds. If this wil not serue, he can go further, and cause our friends to fall out with vs, and the men of our counsailes to bewray our wickednesse. And though he hath not any such purpose when we make him priuie to our naughtie deuises, yet in displeasure the Lord doth cause him all at once to lay open all our secrets. Yea rather then thou shouldest beare no reproch for thy secret faults, the Lord will cause thine owne mouth to testifie against thee, and thine owne words shall get thee discredit: for either vnawares thou shalt bewray thy selfe, or in thy sleepe by dreames thou shalt make the thing knowne, or in thy sicknesse thou shalt raue of it, or in some phrensie thou shalt vomite it out, or else the torment of thine owne conscience shalbe so sharpe, that euen to thine own shame thou shalt confesse thy fault. Last of all, when thou thinkest or deuifest euil against thy neighbour, though it be neuer so secretly, yet besides all the former, the Lorde hath another meanes whereby he will bring thee to discredit for it. And this is a very vehement suspition raised vp in the hart of him, of whom thou deuifest this euill: for as it oftentimes comes to passe, that good motions which arise secretly in thy minde for the good of another, do cause the other man to thinke well of thee, though he did neuer heare of them: so doubtles doth it often come to passe in euill motions. Thou deuifest euill against another, he in some strange manner hath a heart burning in ielousie ouer thee: thou thinkest hardly of another man, and he also is hardly perswaded of thee. Thus the Lord doth cause thee to be discredited in the hearts of others, as thou imaginest some euill against others in thine heart. True it is, that the partie may sinne and do very ill if hee suspect without iust cause, in as much as hee doth thus suspect through an immoderate loue of himselfe: yet the worke of the Lord is here to be considered, who seeing the cause to be so iust, doth stirre vp such suspicions in his minde.

Secret sinnes  
many wayes  
reuealed.

Then to returne to our purposes, if we wil auoid an euil name

we,



**Euill surmises.** we must auoide al euill surmises and deuises against others. And this the Scripture doth also forbid vs : for the Wiseman from the mouth of God doth forbid vs to thinke euill of the king in our bedchambers, because birds and other dumbe creatures shal disclose the thing, rather then it shall be kept close. This then must make vs afraid to do euill, or to imagine ill in our beds, or to declare our deep counsailes euen to them that lie in our bosomes. And this as it is a good meanes to prouide for a good name, so it is a speciall rule of all godlines, not when we be afraide of open sinnes alone, but of secret euils: not of acts alone, but euen of the secret cogitations and thoughts of our hearts. Thus we haue heard the first step that leadeth to a good name.

**The 2. step to a good name.**

**Auoide occasions of euill.**

The second remaineth to be declared : and that is a godly ielousie ouer a mans owne doings, that they may not breede suspicion of euill. For it doth often come to passe, that albeit a man doe not that which is simply euill, he may iustly be suspected and suffer some blemish in his good name. And for this cause doth the Apostle charge vs to procure honest things in the sight of God and man. For this cause he commandeth vs, that if there be any thing of good report, that we must follow, and that we must embrace. It is not enough therfore that men did say, I did thinke no euill, I did meane no harme : for if through want of care or discretion thou hast ventured vpon the occasion, thou hast giuen great matter of euill speeches to thy great discredit. If then we will auoide this euill name, as our prouerbe is, we must auoide al things that bring it. For when men will care little to giue occasion, then the Lord causeth an euill name to be raised vpon them, that those which indeede are desperate may suffer iust discredit, and they that are otherwise, may be reclaimed frō the same. And surely such is the crookednes of mans nature, that if the Lord should not take this course, euen his children would fall into many sinnes. Therefore it is most requisite that men be mindfull to auoide occasions, and so much the rather, because it is commonly said, either God or the diuell standeth at their elbow to worke vpon them. Let vs see this in some example of our common life. Thou art accustomed to walke abroad at inconuenient times, at that time some thing is stollen, and thou art burdened and charged with it. Again, thou vsest to deale too familiarly and lightly with

**Example.**

with a maide, she is gotten with childe, and the fault is laide on thee. Hereof thou hast giuen suspition, because thou hast been a night goar, and such a one as hath dealt wantonly with the maid, albeit thou be free from the very act. Now if thou be the childe of God, and if thou be guided by his holy spirit, then will he teach thee to take profit by this false report, and to say with thy selfe, Lord thou knowest that I am free from this very act: yet it was my sinne to giue any such occasion whereby men might suspect me: this sinne O Lord I am guiltie of, and I know thou for this sinne hast iustly afflicted me. Yet deare father, I see thy mercie in this, that whereas indeede I haue committed many sinnes, thou hast passed ouer them and taken this whereof I am not so much guiltie: so that now (most mercifull father) I doe rather suffer for righteousnesse, then for my transgression and sin: yea deare father I doe behold thy tender mercie in this towards me, that by this euill report thou goest about to stay me from that sinne, and to preuent me that I may neuer fall into the same. Wherefore seeing it had been thy good pleasure to deale thus with me, behold Lord I doe repent me of my former sinne, and promise before thee euen in thy feare neuer to doe this or the like sin euer hereafter.

See here I beseech you the good profit which a good childe of God, through Gods spirit, will take of this slanderous reproach, after he hath receiued some godly sorrow for giuing the occasion of that report. But beholde the contrary worke of Satan in the heart of vnbeleeuers, for he wil soone teach them this lesson, and cause them to say thus: What? doth the churle accuse me without a cause? doth he father such a vilanous act vpon me, who neuer deserued it at his hands? surely he shal not say so for naught, I will make his sayings true, and will doe the thing indeede. Consider then this ye that feare the Lord, and see in how fickle a state they doe stand which haue giuen occasion, and in what great dander they be to be brought to commit the same or the like sin afterward. Therefore if any will be sure to keepe his good name, then must he be sure to auoide all such occasions as might impair and hinder it. And thus much for the second step whereby we arise to a good name. Thus we haue heard of two degrees towards a good name, in the auoyding of euill and the occasions

thereof. And these indeede haue a great force to stay an euill name, but sure they be not able to build vp a good name and credit among men.

The 3. step to  
a good name,  
is to be plenti-  
full in good  
workes.

To these therefore there must be added a third thing which hath most speciall force for this purpose, and that is, that we be plentifull in good workes. This doth our Sauour Christ charge vs to be carefull of, when he saith, *Let your lights so shine before men, that they may see your good workes.* Many men repine at the good report of another man, and they be greatly grieued, because they themselves be not in the like or some better credite. Well he that well be commended, must doe the things that be commendable, he must doe good workes, yea he must doe good and pursue it. Yea, we must know that it is not one good worke, nor two, nor three that can gaine vs a good name indeede: but it is required at vs that we be rich in well doing, and continually giuen to euery good worke. For as a precious oyntment (whereto a good name is compared) is made of many and most excellent simples: so a good name cannot be gottē but by many and most excellent vertues. Now when we feele our selues affected to goodnesse, then are we warily to see to two things: first, that all our workes be done with a simple and sincere affection: secondly, that they be done with good discretion. For when a thing is done vndiscreetly and without aduise, it loseth the grace and beautie of the deede: and therefore though the thing be good, yet no great praise doth come of it, because it was not done with good discretion. Likewise when men doe things with sinister affections, and to some other end then to the glorie of God, they doe commonly lose the price of their doings. And here of it cometh to passe, that many men which doe good workes to merite by them, or to winne the fauour of their superiours, or to be of good report among the people, or to some such other end, when (I say) men do things to this end, the Lord punisheth them with the contrary, and in stead of deservng glorie, he powreth confusion vpon them; in stead of honour, he giueth contempt; and in stead of riches beggerie. And albeit men may pretend the glorie of God, and face out their wickednes with a fresh colour, yet the Lord will bring their wickednesse to light. And truly it is marueilous to see how the Lord laieth folly vpon such men: so that although

Two rules of  
good workes.

although in their wisdom they thinke to bleere the eyes of all men, yet the simple soule doth see their shifts to their discredit. Therefore when thou hast done well, and yet art ill reported of, do not straight way storme against him which hath raised vp this report against thee, neither do thou ouer hastily cleere thy selfe: but rather before the Lord examine thine owne heart, and see with what affection thou hast done it: and if we find wickednes in our hearts, then let vs be humbled before the Lord, and know that he hath caused vs thus to be spoken of: first to correct vs, and secondly to trie vs. For when the Lord doth see vs like Scribes and Pharisees seeking rewards, then he doth punish vs with the losse of our labour, and with shame amongst men, to see if thereby he can bring vs to the sight of our sins, which before we neither would nor could see. And againe when we haue thus done, he doth try vs whether there be any goodnes in our hearts which may moue vs to continue in well doing, notwithstanding we be euill spoken of. Here the we may see what fruite we must make of such reports: namely, they must first bring vs to a sight and feeling of our sins: and secondly, they must cause vs with greater vprightnes to continue in well doing. True it is a man may be accused to haue this or that purpose in his doings, although he haue done the thing in the simplicitie of his heart. But when a man through examination doth finde his heart vpright, then he receiueth great comfort by it: then he may commend himselfe vnto the Lord, and his cause into his hands. For the Lord maintaineth good tongues and hearts, but he will cut out the tongues of them that speake lyes. He will cause the righteousness of the righteous to shine as the noone day, & as the Sun after a clowd: but the wicked shall be couered with their owne confusion as with a cloake. This shall the godly see and reioyce therein, but the mouthes of the wicked shall be stopped. Thus we haue runne through the things whereby a good name may be gotten, and not onely that, but also whereby a man may be preserved in a good name and credit: and therefore surely the more to be obserued and regarded of vs. For first of all we see what force the good continuance of the Churches beyond the seas hath to perswade men to embrace the truth, and how soone some men will be moued to continue stedfast, when they see the stedfast coun-

Good counsell  
against euill re-  
port.

tenance of goodmen in all kind of godlines. Againe, we know what great offences are giuen to the weak; when whole Churches, or some particular persons of some good place and credit, do not stand in that credit, nor maintaine by goodnes their good name, which they had gotten by great vertues? The very Heathen did see this, and therefore they said that it was as great a praise to keepe praise, as to get it: yea, and when they saw what great inconueniences would arise when men did not satisfie the expectation of the people, they thought it much better neuer to haue any good report amongst men, then to lose it after it had bin gotten. Therefore to shut vp this whole matter in one word, if any man, if any household, if any towne, if any countrey, be carefull to haue an honest report amongst men, then must they eschue euill and do good, then must they seeke peace and pursue it: and if once hauing gotten a good name they would gladly keepe it, then they must vse the same meanes, so shall we haue it both of God and man.

Euill report.

Now because men do suffer very much discredit, and are very ill reported of amongst men, it shall bee good to consider what profit and vse we may make of such reproches and euill reports. And this shall we doe the better, if we know vpon what grounds those reproches doe arise. First therefore we must learne, that men may be euill reported of, either for euill, or for well doing. When men therefore are ill spoken of, they must first trie whether it be for euill or for good: and if it be for euill, then must they goe a degree further, to finde whether it be for some euill worke which they haue committed, or for some occasion which they haue giuen. When a man is euill reported of for some euill deede which he hath done, that euill deede of his is either manifestly knowne, or else it is vknowne. And surely it is a thing most common amongst men to suffer discredit for open and grosse sinnes, yet very few doe rightly profit by it: for some are shamelesse and care not what men say of them, and therefore in deed they are vnfit to receiue any profit by such reproches. Therefore after the most sharpe and seuerer censure of the church, they must be committed to the hād of the Magistrate, to be punished in the purse and in the body. And yet surely such are their who-rish faces, that there is small hope of their amendements: for it doth

doth often come to passe, that they which will not profit by the Church, cannot receiue profit by the Magistrate. Therefore after all this they must be left vnto the Lord, to worke if it be his will by some extraordinarie meanes, vpon their hearts which are exceedingly hardened.

Other some there be, who being put to open shame are sorrowfull indeede: but this is because they haue sustained open shame, rather then because they haue sinned against the Lord. These are in some degree better then the former, and yet they go not so farre as they ought to do: for the diuell hauing bewitched them, doth perswade them it is no such matter as men would make them beleue it is, and that as a wonder lasteth but nine daies, so this shalbe of no long continuance. Thus they are letted, so that the shame cannot enter into their hearts, there to worke godly sorrow, which may bring forth vnfained repentance. This is daily seene in whores and the eues, and such like malefactors, who although they make large promises of amendment, yet the punishment being passed, they fall into the like filthines againe. Some thinke that they do dissemble and deale deceitfully: but I thinke that they thinke as they speake, and speake with sorrowe and griefe: For will a theefe purpose to steale againe when he is readie to be hanged? Will a childe purpose to play the wanton when he is a beating? No doubtles, but in the one there is childshnes to speake without aduise; in the other is seruilnes to be moued with nothing but present feare. I graunt indeede there is hypocrisie in them, yet the grosse hypocrisie wherby men labour to deceiue others, is not in them, but the close and most daungerous hypocrisie whereby y<sup>e</sup> diuell hath beguiled their own hearts through his subtiltie. This witcherie of the diuell (I say) is the cause why many promising amendment, doe not performe the same. Thus wee see how men doe misse of that profit which ought to be reaped of open shame: we therefore are to take a better course, and to labour, that as our faces doe blush before men, so our soules may be confounded before the Lord, that being thoroughly humbled vnder his hand by godly sorrow, it may please him in mercie to raise vs vp. Now if wee doubt in this case whether our sorrowe bee sound or no, let vs trie it by these two rules. Firft, whether we can with contented mindes take the



A secret sinne.

punishment as a correction from the Lord, and yet mourne and be grieved for the sinne, and yet in such a maner, as giuing place to Gods iustice in punishing, we labour for mercie in the forgiveness of sinnes. Secondly, whether when we could keepe the sinne close, we can yet with Dauid freely confesse and say, *Against thee O Lord haue I sinned?* This if wee can doe, it is a sure argument that our sorrow is godly, and that we haue well profited by that reproch which our sinne did bring vpon vs. As the sin is sometime so euident that it cannot be couered, so indeede the sinne may be committed, and yet either not knowne nor suspected at all, or else by probable suspicions. When the sinne is in this case, the Lord may cause a man that hath so sinned, to be accused or euil spoken of for that sin. Here the partie offending must first learne to deale wisely and in such manner, as the sinne may be kept close still, if it may be done without another sinne. But if an oth of the Lord bee required, then ought we to giue God the glory, though it be with our owne shame, and confesse the fault. Secondly, for the profits which may be made by such reports, we must learne with thankfull hearts to receiue this mercifull chastisement of the Lord, and acknowledge it to his praise: for he might haue punished vs for those sins which were manifest, yet he hath passed ouer them: he might haue made these knowne, but he spared our name and our credit. Therefore for a second fruite this mercie of the Lord must leade vs to repentance, and to an earnest sorrow for all our sins: for it were too too grosse, that we should continue in sinne, because we cannot be conuicted of sinne: for if the Lord did not mislike thy sinne, why should he raise such a report of thee? why should he saue thy good name, if he were not minded to shew thee mercie? And if hee would not haue thee with all thy heart to repent thee of thy sinne, why doth he whip thy naked conscience for sinne. Therefore if by this louing kindnes we be not lead vnto repentance, verily it will be a sinne that shall not escape vnpunished. Thus we haue heard how an euill name doth arise of sinne committed, and what profit must be taken hereof.

Now wee  
ought to profit  
by euil reports.

Now let vs further consider how a man must profit by an euill name, not when he hath by some sinne deserued it, but when he hath only failed in this, that he hath giuen occasion to be suspected

ted of euill. This occasion is of two sorts. First, when good duties are either altogether omitted, or done with a grudging minde, or else as it were of constraint. This report must teach thee, that although thou be not so euill, as men would make thee, yet thou art not so good as thou shouldest be. Therefore by this thou must learne, as to bee more carefull of doing good, so to doe it with greater and better courage : for the Lord loueth a cheerefull giuer.

The second occasion is inward, which although no man can finde out, yet the Lord for thy good doth cause men to speake euill of thee for it. This inward occasion is when thy heart hath giuen some full consent to doe euill, or at the least hath much wandred in thinking of it. Here the Lord doth take thee betime, & suffereth men to report of thee that thou hast done that, which indeed thou hast not done, yet in thy heart thou hast taken pleasure in it. Then the way to profit by this, is to confesse the goodness of the Lord, who will not haue thee to fall into such sinne, as might deserue discredit. For such is the nature of man, that if any euill thought doe long tarie in the minde, it will hardly be restrained before it come to the outward act. Again, by this report raised on vs, we must take occasion to call backe our selues, if we haue consented to euill, and with griefe to be sorrowfull for it : or if we haue not as yet consented, we must labour to repress the heate of our affections, and quench them by the moysture of the word. And thus much shall be sufficient for those reports which arise of some iust ground and occasion.

The last point to be handled, is to see what vse must be made of those reports which be altogether false, and haue neither ground  
Vse of false reports.  
 nor good beginning. For it may come to passe, when a man hath auoyded euill, and done good ; when he hath shunned the occasion of euil, and done all good with a cheereful heart, yet he may be very ill reported of, and his good name hindered. Now if this doth befall any man, he must know that it is the Lords doings, and that the Lord doth it either to correct sinne, or else to preuent it. The Lord (I say) doth by this meanes correct sinne sometimes, either in the same kind, or in some other. In the same kinde he dealeth thus, he suffereth thee to be counted an adulterer, yet thou doest now liue chastly, and hatest filthie sin : but

then he seeth that thou hast either bin an adulterer, and hast not repented at all: or if thou hast suddenly repented, yet now thou beginnest to faile, and to coole in the hatred of that sin. Againe, if after examination thou finde thy selfe cleere in that sinne, yet know that the Lord by that report doth correct some sinne quite contrary vnto it: as if thou shouldest be accused because thou louest not thy wife, whereas in deede thou louest her too well: or otherwise he cause thee to bee counted an adulterer, that thereby thou maist be brought to see thy couetous heart. And to say all in one word, we shal neuer make true vse of reports, vntill we haue been brought to see and repent of some particular sinne, which either we saw not before, or else had not thoroughly repented of. Furthermore, it may come to passe, that we hauing done all good duties, auoyded all euill, and examined our repentance euen for particular sins, yet shall we be euill spoken of amongst men. Here we must know that the Lord by reports doth forewarne vs of euill to come. We are reported of to be of the Family of loue: hereby we are forewarned to take heede that we fal not into that sinne, and so forth of other reports. When any such reports are carried about of vs, we must be made so much the more warie, that we fall not into that sinne. And according to the Apostles rule, we must labour to finish the course of our salvation in feare: which that we may doe, the Lord graunt for his Christs sake, to whom be praise for euer in the Church, Amen.

**FINIS.**

**OF**



## OF HVMILITIE.

*The fift Sermon.*

Prouerbs 18. 12.

*Before destruction the heart of man is haucie: and before glorie goeth lowlinesse.*

His Scripture agreeth well with that of our Luk. 14. 11.  
 Sauour Christ, *Whoſoener exalts himſelfe*  
*ſhall bee brought low, and hee that humbles him-*  
*ſelfe ſhall be exalted,* as alſo with the testimo- Iam. 4. 6.  
 nie of the Apoſtles of Chriſt: *God reſiſteth* 1Pet. 5. 5.  
*the proude, but giveth grace to the humble.* Ex-

amples further to proue this are plentifull  
 in the word, whether we looke to the godly or to the wicked.  
 And firſt we ſhall ſee how a haucie minde goeth before deſtruc-  
 tion, by Adam and Eue our firſt parents, who for that they could Gen. 3.  
 not content themſelues of all creatures of the earth to bee moſt  
 excellent: but through an haucie aſpiring minde deſired to be Examples of  
 like God the creator in heauen, were caſt downe into a miſera-  
 ble eſtate, and did ſuffer both in themſelues and their poſteritie  
 the ſhame of ſo horrible ſinne. When the mightie men of the  
 earth willing to haue gotten the glorie of all ages to come, by Gen. 21. 7.  
 ſome noble enterpriſe, had in the pride of their hearts purpoſed  
 to erect a tower to heauen, and ſo to haue bin accounted fathers  
 of great renowne. The Lord meeteth with them, and where they  
 looked for moſt glorie, there he recompenceth ſo arrogant at-  
 tempts with moſt confuſiō. At what time proud Pharaο thirſted Exod. 14.  
 moſt for the deſtruction of the Iſralites, (promiſing vnto him-  
 ſelfe the triumph of ſo great an ouerthrow) behold contrarie to  
 his hope, the triūph moſt gloriously was returned to Gods peo-  
 ple: but the terror and ſhame was rewarded to Pharaο and all  
 his

Hester. 7.

Dan. 4.

Amos. 7.

1. King. 10. 12.

2. King. 23.

Act. 12. 23.

1. Chr. 16. 10.

12.

2. Reg. 20.

2. Chr. 32. 37.

2. Chr. 35.

his companie. That hautie minded Haman accounting of nothing surer then the executing of Mordecaie and the death of the Iewes, through the iust iudgement of God, was hanged shamefully vpon the same gallowes, which he had prouided for another. Againe, Nabuchadnezzar aduancing himselfe as a Monarch and peerlesse prince in his glorious pallace, not long after had the heart of a beast giuen him, and for a time had his portion among the beasts of the field. If we peruse the histories both of the Kings of Israel and the princes of Iuda, we shall see how Amaziah refusing to heare the Prophets, prospered not: but continuing in that contempt, and suffering himselfe to be puffed vp in his owne pride, was brought to the gate of destruction. As also how Achab growing in some disdain after his victorious conquest, and nothing fearing the time that was to come, even in his deepest policie receiued the foulest foile. To shut vp this matter, we know that when Herod seemed to haue wonne the garland, and by a solemne oration to haue caried away the praise of God, and not of man; because he challenged the whole glorie to himselfe, and robbed God of his honour, was most shamefully dishonoured, & fearfully deuoured with lice consuming his bowels. Neither are we to obserue this in the wicked alone, who when they looked for greatest glory, had the greatest shame: but in the godly alas, Abraham, Aia, Hezekiah, Dauid, who when they were most humbled, were most exalted, and when they thought themselves to be most exalted, were most humbled. Aia notwithstanding he had some season continued constant in the reformation of religion, falling at the length to reprehend the Prophet, and declining from his former humilitie, fell into sickness, and in his sickness trusting to the helpe of man more then to the Lord, receiued the sentence of death: and to saue his soule by cutting off his daies, it pleased God to visite him in the flesh, Ezekiah obtaining his health, and hauing receiued a glorious deliuerance from the host of Zenacharib, in that he rendered not the glorie due to the Lord, receiued not long after heauie tidings, how both he and his linage should descend captiues into Babel. Iosiah that holy paterne of godly princes, not asking counsell at the mouth of the Lord when he should enter battell, was mercifully punished in this life, that he might escape the fearful punishment

ment of the wicked in the life to come. Dauid thinking his prosperitie to be builded vpon an vnremoueable rocke, and to be as a walled citie, suspecting nothing, and being out of the watch, he fell into a grieuous sinne, whereby the later part of his life was more reprochfull then glorious. The Apostle Peter after he was exalted to the dignity of a faithful Pastor, & for the notable profession of his faith, was pronounced blessed by the Lorde Iesus Christ: beginning to leane too much to his carnall reason & his strength, was called Satan, and not knowing what corruption was in his hart, when he most magnified his constant loue to the Lord Iesus, he fell to denie him thrice, and the last time to curse himselfe if he were the man. But to leaue ancient and former examples, and to turne the edge to our selues, woful experience by diligent obseruation of their owne harts, hath taught many, that after some sweet and plentifull measure of Gods mercie receiued, they haue waxed lesse careful and ielouse ouer their own affections, and so for a time haue been left of the Lord: whereby though not some fearful destruction, yet some grieuous fall hath ensued vpon them. It is good therefore for vs to keepe a careful watch ouer our selues, and to see whether after we haue been refreshed with some speciall graces of God, in preaching, praying and admonishing, we haue not been lesse careful, and so the nearer to some fall, & vnfitter to receiue some new benefit, vntill the Lord by humbling of vs hath prepared vs with some new desire. And hereupon commeth it to passe, that when wee haue been some long time bathed, and as it were enbalm'd with some inward feeling; and outward fruits of the holy Ghost, we haue bin corrected for that selfe-loue, & buffeted with some priuie pride dwelling in the flesh, by some grieuous deadnes and dulnes of the spirit, humbling vs vnder the hands of God, as it did the Apostle Paule. Now as wee haue by these examples of others, and experience in our selues proued, that an hautie minde goeth before destruction: so on the contrarie we will proue (vsing none other order but that before set down) that before honour goeth lowlinesse. Saul before he was exalted and aduanced to the scepter, hid himselfe in great humilitie, as one that thought him selfe vnworthie so great a dignity, and so afterward was exalted. Ahab though a most wicked man, humbling himselfe at Elias rebuke

Mat. 41. 16.

Mat. 26.

2. Cor. 12.

1. Sam. 9. 12.  
10. 22.



1.King.21.27.

and 29.

1.King.12.24.

Humilitie in  
the godly.

Pledges.

Esaï 38.

1.Chro.34.19.

27.

buke, was not punished in his owne person, but in his posteritie: Rehoboam being humbled with his people, was exempted from that plague, which otherwise was like to haue fallen vpon him. But this we may behold more liuely in the godly, whether we respect those reuelations and apparitions of Angels, which in former times happened to the fathers being humbled: or whether we consider other graces of God in like estate bestowed vpon them, Abraham was humbled, Isaac was humbled, Iacob was humbled; then came the promise, then appeared the Angels, the receiued they visions; Ioseph though he had good graces of God, yet least the violence of vnbridled youth should carrie him away, he was humbled, the iron pearced his soule, his feete were in the stocks, his place was among the imprisoned: yet after some time of triall he was exalted, not meanly, but very highly. Moses albeit he had some instinct of the Lord, that he should be the gouernour of the Lords people, besides his fortie yeres in the court had fortie yeres traualle in the desert, and afterward was aduanced. After that Dauid had receiued many pledges of Gods fauour towards him, as being annoynted king, and in that he obtained great victories in ouermatching the Beare and the Lyon, in ouerthrowing the furious Philistine, after he had cured the raging spirit of a mad man, by his sweete musicke: yet as one nor sufficiently prepared for the worke of the Lord, he was preferred by humilitie. If we consider of all the kings of Iuda and Ierusalem, as of Ezekiah, Iosiah, Aza, and others, we shall see how Ezekiah wept sore, confessed his sinnes, and was much humbled, before the health of his bodie was restored vnto him. Iosiah before the Lord did vse him in the reformation of his Church, had his heart broken. Yea, before the Apostles receiued that great gift, the sending downe of the holy Ghost vpon them, they were humbled with the Iewes, they were shaken with a great winde, and after so solempne a preparation, they were endued with sweet graces of the spirit. And throughout the whole volume of the booke of God it is manifest, that when the Lord would appeare by visions or Angels to his holy people he humbled flesh and blood before, as we see in Iacob, Ezechiel, Zacharie, Elizabeth, and Marie the blessed virgin.

Now to come to the reasons why the Lord in wisdom vseth

to

to deale with his on this maner: we must know that therefore the Lord refuseth the seruice of the proud, because then we are vnfit to glorifie his name, we are vnprofitable to doe good vnto our brethren, we are vnprepared by pride to receiue any mercie at the hands of God. And no marueile: for how shuld we looke that God should put honour vpon vs in vsing vs and our seruice, when we refuse to giue the glorie of his owne graces to him againe? And why should not he dishonour vs with the want of his graces, when we so dishonour him with abusing his graces? Again, seeing vsually such is our welldoing to others: as is our affection and compassion to them that neede our helpe, and the pride of our owne abundance benummeth vs, and maketh vs sencelesse in the wants of others; how can we finde our harts aright to any good dutie to our brethrens necessitie, when for want of humilitie and tender affection we haue no regard of their wants, not feeling of their miserie? Besides, if when we are puffed vp with a perswasion of perfection, and rest in the securitie of our present safetie, we are entangled and fettred that we cannot humble our selues in prayer before the Lord; how shall we thinke our selues to be capable of any blessing from the Lord, whose due time of helping is in the day of want, and who refuseth to giue to none but to such as in the pride of their hearts refuse to doe so much as to pray vnto him? On the contrary part, when the Lord shall see vs good and faithfull seruants, in returning the gaine and advantage of all his gifts vnto himselfe, and that wee are content with his honour; that we are his stewards; when the sense of our owne miserie hath taught vs to shew mercie vnto others, and the conscience of our owne vnworthines hath emptied vs of all opinion of our selues, & hath driuen vs in our beggerlike necessities to craue for every little supplie of wants at the throne of mercie; then is God most neere at hand to put vs in credit with his graces, then are we most prepared to minister to the wants of others, and then are we fit to be filled with the hid treasures of the Lord for our comfort. And hereupon it commeth to passe, that many hauing had a large measure of Gods graces, through pride haue suffered them to rot and consume away. Hereof it commeth, that many haue laboured much, spoken abundantly, and traualled in great eloquence, and yet haue neither gained glorie

Wherfore the Lord humb-  
leth his chil-  
dren before  
that he hono-  
reth and crow-  
neth them  
with his gra-  
ces.

Pride rots and  
consumes ma-  
ny good gifts  
of God.

to

to God, nor afforded fruite to the hearers. Hereupon it is that some that haue been as full as the vessell that hath no vent haue become as barren as the flintstone is of water, because they haue sought glorie but not by humilitie; they haue shunned destruction, but not left their pride. Contrariwise, we shall obserue how many speaking in the singlenes of their heart and humilitie of their spirit, haue wonne many soules to the rich enlarging of Gods honour and kingdome. Many vsing few words, with a pitiful and fellow feeling affection, haue comforted afflicted consciences, instructed ignorant soules, throwne downe proud spirits, confounded haucie hearts, and profited abundantly them with whome they were to deale. Many being lowly in their own eyes, haue not so much gloried in, nor receiued glorie for their great gifts which God hath bestowed vpon them, as they were comforted in their owne consciences, with a rich testimonie of the sanctifying spirit, who wrought in them some carefull vsage of the gifts receiued, to his glorie that gaue them. The Lord refuseth the seruice of wicked men, he will not vse a proud spirit in his worke: and therefore if we shall see that God doth not blesse our labours, let vs suspect our selues to lie in some sin, let vs feare our owne hearts that they be not humbled before the Lord. And here it is good that we should be forewarned what lowlinesse it is the Lord requireth of vs, least we deceiue our owne soules in a false and phantasticall humililte. Wherefore as all men will grant humilitie to be voide of murmuring and grudging: so we affirme, that that is not a minde rightely humbled vnder the hand of God, which is still perplexed and affrighted with immoderate feare of the daunger of some euill to come. For as we condemne that hellish securitie which is voide of all feare: so we mislike that abiect minde which is oppressed with too much feare, still breathing out of such trembling voyces: Oh what shall become of me! I am afraide that some euill will befall me, I shall neuer be able to beare it, I had rather dye then feele it. When we thus distrusting the Lord, begin to teach him what he shall giue to vs, or what he shal take from vs, we are in the hie way to meet with the euill we feared, and nothing in the world will sooner bring the danger vpon vs. We therefore commend and affirme that to be true humilitie, which as it repineth not grudgingly against the Lord,

*Impaciencie.*

Lord, so it shrinketh not to distrust fully before the Lord: but as on the one side wee are readie to be thankfull, if it be the good will of the Lord to deliuer vs: so on the other side we are willing to lay our head to the block, and offer our bodie to the striker, if the Lord in wisdome shall make triall of vs. This will teach vs to possesse our soules in meeknes and patience; this will strengthen vs to say boldly, Lord if thou send this deliuerance, thy name be praised; if thou shalt further trie me Lord, thy holy will be blessed; Lord here I am, spare me if thou wilt, trie me if thou pleasest.

This humilitie was in Abraham, Isaac, Moses, Dauid, Daniel, Azariah, Sidrach, Abednego, and others of the Saints & seruants of God. Abraham when he was most readie to offer vp his sonne, euen then the Lord gaue him his sonne againe. Dauid when he was prepared to surrender both life & liuing to the Lord, obtained both life and kingdome for longer time. At what time Ezechiah had resigned himself to dye at the wil of the Lord, the Lord gaue him his health againe, and made him as it were a lease of his life for fiteene yeares to come. And surely there is no readier way to obtaine life, then to offer our selues vnto death, no better meane to auoide sicknes, pouertie, reproach, or banishment, then to haue our wils wholly resigned to Gods will, as willing to beare the crosse as to be freed from it. For as the more we strue against the will of God, the lesse we preuaile: so the sooner we yeeld, we shall the sooner be deliuered. And yet I meane not that yeelding which the Lord by his threatnings or iudgements, as by strong hand getteth of vs, which is no voluntarie submission, but a violent subiection, & constraineth vs rather then allureth vs to obey the will of the Lord: but I meane that willing humbling of our selues before the face of God, which commeth from an hart bleeding at the conscience of his own vnworthines, and brused with the sense of the Lords vnderferued goodnes: and that more kindly, then if it were threatned with all the iudgements of the wicked, and were braied and broken with all the plagues of hell.

The other extremitie which agreeth not with true humilitie, is blockish sencelesnes, and that dead & diuelish apoplexie of the minde, which runneth without al foresight, as neither caring for good nor bad, sweete nor sower, heauen nor hell. They that labour

Gen. 22.  
2 Sam. 15.

How to auoide the crosse, or to be freed if it be come.

A Stoicall numnes.

bour of this disease, thinke it an high point of humilitie to say, I am at a point, let God do what he will I care not, if he saue me so it is, if I be damned what remedie? let men iniure me as they will, come what come will, I passe not. And these kind of men as past all feeling, and now more brutish and blockish then any brute beast, in their life neither tremble at Gods iudgements, nor reioyce in his promises; in death they feare not hell, they desire not heauen, they are not grieued if they be damned, they are not comforted to heare they shal be saued, they confesse not their sinnes, they profess not their faith, they shew not their hope, they liue like stockes, and die like blockes. And yet the ignorant people will still commend such fearefull deaths, saying, he departed as meekly as a lambe, he went away as a bird in a shell, when they might as will say, (but for their featherbed and their pillow) he dyed like a beast, and perished like an oxe in a ditch.

A hart obdurate and dead in sinne.

But to come to the vse and fruite which we may gather out of this doctrine. First let vs consider, that if we be come to haue such a brownd and thicke skinne ouer our consciences, as neither by publike preaching nor priuate reading, as neither by the Law nor by the Gospell, as neither with threatnings nor promises, as neither by praying nor meditating, wee can finde either matter of comfort, or humbling; we are so farre from humilitie, that we are as men rather dead then humbled, and our case is most fearefull. For in this Stoicall apathie and want of feeling, we feare nothing; fearing nothing, we are easie to be deceiued; being easie to be deceiued, we may soone be hardened, and so by securitie being depriued of all heedfulness, we are snared of the tempter ere we can be aware.

It remaineth to speake somewhat of these obseruations, which may fitly bee drawne out of the generall speeches of the holie Ghost, either to our comfort or humbling. Let this be our first lesson then, not too greedily to desire prosperitie, nor being in some good case either of body or minde to be too quiet in our selues, as resting securely in the good thing possessed; but rather let vs learne in most ease to watch most ouer our own harts, in the greatest testimonie of Gods grace and fauour towards vs, to be most humbled in our selues, to be most ielous and suspicious ouer our selues, least our hearts being by some priuie pride stollen

stollen away, we giue not God that glory which is due vnto him, whilest vnthankfulnes breedeth securitie, securitie bringeth priuie pride, and priuie pride prepareth vs for destruction. True it is, that prosperitie in it selfe is the good gift of God, and neuer hurte, but when our owne sinne in immoderate desiring it, or our corruption in vaingloriously possessing it, do abuse it to our hurt, & so turne it to our harme. And surely besides that, in long prosperitie we contract and gather much drosse of securitie, wee shall finde that the long want of aduersitie, meeting with securitie, will flatter vs and blindfold vs with a perswasion of impunitie, and so infatuate vs, that we shall think, how that because we haue long escaped, we shall neuer be punished. But seeing wee learne to iudge no otherwise of sinne, but by the punishment of it; wee must marke this straine, that God doth no more punish presently euery sin, then he doth reward presently euery good deede: and by how much his long suffering strueth the more with vs, and his mercie tarieth the longer for our repentance; by so much when they fall, his iudgements are more fearefull and sudden, comming as the lightning out of the cloudes. And so farre off it is that our long prosperitie should either shadow vs from the plaining hand that we shuld not be espied, or shelter vs, that wee should bee spared; that rather as high oakes amongst low shrubs we lie more open to be seene, and the more readie to be stricken when the Lord shall send forth his thunder-bolts. Herevpon it commeth, that so many are either stricken suddenly dead in the streets or in their houses, or els haue their harts hardened on their death-bed. And here let all men beware in time of that secret and dangerous corruption of nature, that a man should be touched with the word, & his owne conscience tell him, that the power of God in his will reuealed by Gods minister, hath surely stricken him. And yet (such is our pride) closely will not onely at that time hide all tokens of repentance, and bury all remorse of conscience; but also vnder hope of hauing sorrow for sinne at a beck, and when he lust, he will deferre it forsooth because he will not bee thought by his present repentance, that the word came to neere him; he is loath to giue the minister of God that honor that he should wound him; he is ashamed to shame himselfe, as guiltie of such a sinne. Who so thus deferreth in the hautes of

Prosperitie.

Gods iudgements.

To accept the good meanes in time when God calleth vs to repentance.



his heart (seeing repentance is not at our call, and it may be euen now wee haue it offered, and neuer shall haue it offered againe) let him feare that his heart shall so bee hardened, that when hee would wish it with teares he shall not obtaine it.

In this first streine let vs further learne especially to beware of pleasing our selues too much in welldoing, because as all other finnes are occupied in vile and wicked matters, this creepeth euen into the best and most excellent things. So that experience shall teach many this corruption, that the better they haue been occupied, the more subiect men are to fall into it. Whereby there groweth not onely an hautines of minde in rich men, men of authoritie, and such as excell others in outward things: but more perilously there springeth vp a spirituall pride in the excellencie of wit, wisdom, knowledge, vtterance, gracious speeches: yea and euen herein are wee often proud, in y we see our pride more then others can doe. And many of the dearest children of God often finde, that when God hath most afflicted them with the spirit of praier, exhortation, admonition, interpretation, or such like, which be al gifts of the sanctifying spirit, the more they haue bin puffed vp with this pride, either in the present action, or afterward. Which thing no doubt proceedeth from hence, that men please themselues too much in the thing done, and doe not returne the whole glorie to God. This is noted to vs as it were by examples in the word of God: Noah, whom an holie feare of himselfe preserued from the corruptions of the old world; by want of feare, and because of vnthankfulness for his deliuerance, was ouertaken of drunkennes. Lot, who suspecting himselfe being among the Sodomites, was preserued from sinne euen in the sinck of sinne: afterward waxing remisse in this godly ielousie, fell grievously into incest, euen there whither hee desired to goe for his safetie. Dauid, so long as he was exercised and kept vnder the hand of God with fighting the Lords battailes, preuailed against many and mightie finnes: but when he thought he might bee helped of such things, and receiued some breathing time of the Lord from his former troubles, he was quickly overcome of a woman, that could not be overmatched of many men. Especially then (that I omit the examples of Hezekiah, Peter and Paul, of whom I spake before) let vs looke to our hearts, after we haue

receiued

Spirituall  
pride.

Feare God  
when the best  
gifts abound  
in thee.

received the best gifts, and let vs consider the great wisdom of God providing for our infirmities, in that prayer of our Saviour Christ, where immediatly after that we haue prayed to haue our finnes forgiven, wee craue, *not to bee lead into temptation*. Which would seeme strange to a man that there should be a commixion of two such requests, were it not that through corruption wee were then most readie to be tempted, whē we haue tasted of the greatest mercie. And surely as this was the first sinne whereby Satan fastened vpon Adam: so it is the last sinne which the most godly fall by. For when all finnes are as it were wounded, and all graces begin to abound; euen out of the ashes of those finnes arise this monstrous sinne of vainglorie. And when Satan can finde courteous intertainment, now he will not doubt to preuaile by egging vs to this one sinne, that is, to bee proud for ouercomming so many finnes, and excelling in so many graces. Surely if the diuell mistrusted not this weapon of prooffe, euen in paradise, and that vpon man, being in his innocencie; we must think that he hopeth as well now to get the victorie in this wicked world vpon man so sinfull, who now is as tender and as apt to receiue the least sparke of vainglorie, as the enemy is both strong and subtil to strike it on vs.

Yet further obserue, that when our Lord Iesus Christ was most full of Gods spirit, he was then lead to be tempted in the wilderness; when he was most furnished, hee was most tried. On like manner, when we haue receiued some great gifts, we must look both that the Lord for his part will take some triall of them, and that Satan also watching for the richest pray, and gaping for a man when he hopes to haue the best spoile, will for his part there vse the most force and cunning, where he findeth the rarest and most notable seruants of God: partly because hee most enuieeth them, and partly for that by pride he thinketh soonest to inueigle them. Wherefore if Gods children shall truly examine their owne hearts in this sin, they shall haue some testimony and triall in themselves, whether they bee thankfull for Gods mercies in truth or no, if hauing receiued much they feare much: and by how much the more they increasē in gifts, by so much they grow the more ielous ouer their thoughts, words and deedes, and sit as it were in the watch-tower of their hearts, viewing to espie euen their

Vainglorie.

They that receive much of the Lord feare much.

their least declining. Which thing if we could doe in trueth, we should not so haue the graces of God and feeling of the spirit by fits, but both in greater measure and longer continuance: the want of which heede taking to our selues, constraineth the Lord to punish vs (as I said) with dulnes and deadnes of spirit, thereby to preserue vs from viler finnes, which otherwise our pride and securitie would carie vs headlong into. And were it so that in reuerence and feare we could attend more on the Lord, we should not haue his good spirit so rare a guest vnto vs, & we should find the increase and returne of greater consolations then we haue. Why doe men then so much marueile at the dulnes of minde coming on them after some rare feelings of the spirit, and whē they haue tasted ioyes glorious and vnspcakable, and think that now all the fruites of Gods grace are as cleane gone away in them, as if they neuer had tasted of the power of regeneration, seeing vnthankfulness is so ordinary and vsuall a sinne with vs? But admit wee haue some good witnesse of conscience, and our heart telleth vs that we haue been thankfull, then must we think that the Lord doth trie vs, and wil bring vs to acknowledge that the thing wee had, was his only gift to giue and take away at his pleasure, and that it came not from our selues as a thing to command at our becke. Howbeit vsuall and for the most part our vnthankfulness is the cause of this dulnes. Now, albeit this kinde of buffeting be grievous vnto vs, yet we must not desire vtterly to bee freed from it, because by it our pride is cured. For if that chosen vessel and seruant of the Lord Paul, so abounding in graces of the spirit, so frequent in fasting, so often in prayer, watchings and temptations, could not preuaile against this sinne: seeing by all these former waies he could not subdue this corruptiō in the flesh, wee must not dreame and delude our selues, that we vsing nothing so many helpes of mortification, should vtterly be rid from the same. When the Lord then shall exercise vs with this pricke in the flesh, although it is the messenger of Satan to buffet vs: yet wee must take hold on this to our comfort, that the Lord disposeth and moderateth it: and though we bee often and long assaulted with it, yet still we must milke it, we must still be grieved for it, and pray in Christ against it; we must tremble and be humbled in our selues, that wee should haue such strange and doubting

doubting thoughts of Gods wisedome, power, maiestie and providence, &c. and yet in such maner and measure, as knowing it to be Gods mercie, that by these meanes the Lord would keepe vs from more vile and enormous crimes. Further and besides this, the Lord giueth vs to see such monsters of the mind, to forewarne vs and make vs more afraide of falling into the outward action of sinne. Thus wee haue often temptations of vnbeliefe, to make vs to feare the falling from the faith; we haue priuie discourses of popery, to shew what a dangerous thing it were to be giuen ouer ynto poperie; we haue often vile thoughts of adulterie, murder and theft, to driue vs more earnestly to pray that we neuer fall into these sinnes in action. And for this cause they that will not make some holesome instruction of their inward temptations, nor suspect their falling into the action of sin by the affection of sin; often fall for their pride suddenly into adulteries, murders, thefts, heresies, poperie, and such like. Thus the Lord commeth by the messenger of Satan, the pricke of the flesh, to trie vs, whether we will stick to the word preached, or to such suggestions ministred, to trie our faith, to confirme vs in the fauour of God, whē we shall obtaine the fauour of God, who often assisteth his childre being humbled, euen in most dangerous assaults, and leaueth them being putt vp in the least temptatiōs, so as they fall, that thereby they may know that helpe is of God and not of man. And howsoeuer flesh and blood counteth this but a paradoxe, yet sure it is, that our case is worse whē the Lord ceaseth by such meanes to sit and fanne vs, thē when he holdeth vs from some profitable temptation for our exercise. For we shal see many, who desiring rather to bee freed from the crosse, then to reape the fruit of it, although for the time, wherein they endured their temptations, at the first they were cleere and innocent: yet afterward haue fallen most grievously, because they would not profit by those temptations which the Lorde sent, either to punish some sinne past not thoroughly repented of, or to correct some sin present not espied, or to forewarne vs of sinne to come not suspected of vs. Some haue been tempted to heresie, some to pride, some to worldlines, who disdainfully looking at such thoughts, as matters of no importance, though they were before vnattainted of these evils, yet now haue come to bee heretikes,

Wherefore  
Gods children  
are often ex-  
ercised with e-  
uill thoughts.

Securitie how  
dangerous.

Prou. 38. 14.

proud persons, and worldlings. This ought to teach vs then most to suspect our selues, when we thinke our estate safest: *And blessed is the man that feareth alwaies.* This nunnes of the soule striueth and striketh deeply euen against the ordinance of God for our saluation: (I meane the word, the Sacraments and prayer) so that oftentimes our case standeth thus, wee thus say in our selues; If I heare the word, so it is, I feele no great want of it; in receiuing the Sacraments I haue no pleasure; in not receiuing them I haue no griefe; if the exercises be vsed, there is not much good done; if they be omitted, there is no great hurt done; if I haue spare time I can goe; if I haue neuer so little businesse I can keepe me away, and bee glad of such excuse. Surely this estate bewraith a proud hart, blessing it selfe with a fulnes and cloiednes of the meanes, and either sheweth vs to lie in some sin presently, or that we are like to fall into some sin hereafter, and that shortly. Howbeit being absent, if hauing these or like affections wee can mourne, beate our owne hearts, and take vengeance of our selues, enquiring of the things spoken at their hands, that haue been at the congregation; if being absent in body with an humble sight of our want, wee are as present in spirit; if euen in the time of exercises wee bestow the time in prayer, in reading, or in meditation, the Lord will shield vs from sin, and the shame of sinne. Againe, if we shall finde our selues subiect to peeuishnes, concupiscence, or couetousnesse, with lesse power to preuaile against the then we haue had; let vs feare least some pride hath gone before: if wee cannot recouer our selues out of these euils by prayer or mourning, let vs suspect our owne hearts, that some securitie in the meanes hath ouertaken vs, the Lord for a time hath left vs, the diuell hath foyled vs. It is a blessed thing to get victorie of our faults before they bee ioyned with the offences of the world, with the griefe of the godly, with the reproach of our aduersaries, with the trouble of our owne consciences, with the hazard of Gods glorie. And therefore if it be so the good will of God, let vs earnestly desire him that our trials and temptations may bee inward, that they may be stayed and stetched when they begin, that they breake not out abroad to the greater dishonour of the Lord, and our further discomfort: which surely they will do, if by cherishing them, and not checking

Note.

Victorie ouer  
our faults.

ing them, wee strue not for some safetie against them. Let vs humbly therefore long before feare this reproach to come, and pray with the Prophet, *Lord keepe mee from the reproach which I feare*: least otherwise the Lord seeing vs make no conscience in these caies, bee auenged of vs, who surely will dishonour them that sticke not to dishonour him. Cease then to gaze at the work of God, and labour to gage the pride of your owne hearts in affection, which the Lord is constrained to shame vs with, for the abuse of his graces, for the discredit of his word, the contempt of his glorie, and for the neglect of our owne saluation: which being before purposed, rather then it should bee vnaccomplished, wee shall haue shamefull sergeants sent vnto vs; as fire on our houses, warres to spoyle our goods, sickness to weaken our bodies, and torment of minde to scourge our consciences, which will draw vs out by the eares from our heauy slumber of sinne, wherein we snorted. And thus fitly, though suddenly, we are slipt into the second point and obseruation of this doctrine, which is, that we should not be too hie to enter in at the gates of aduersitie, nor being entered, to behaue our selues vnpatiently, as though it would vndo vs to sit in the house of mourning a while: rather we must reioyce in it, and be thankfull for it, saying with the Prophet: *It is good for me O Lord that thou hast afflicted me, &c.* because the holy Ghost here telleth vs, that lowlines goeth before honour, and in the schoole of humilitie wee shall learne the way to true glorie and nobilitie. Neither doe I here meane, that affliction in it selfe hath of it selfe such vertue, as to humble vs truly vnder the hand of God: but when the spirit of God worketh with it, that then it will breed in vs the fruites of righteousness, repentance, faith and holinesse; it will driue vs to seek comfort in the word, to aske comfort by prayer, to yeeld comfort by compassion on other mens euils. And therefore it is necessarie against the policie of Satan, who would discourage the Saints of God in their profession, by pressing them with afflictions, to stay our selues in this testimonie of the holy Ghost, that before glorie goeth affliction, and after lowlinesse commeth honour, either in this life, or in the life to come, or in both. This must further teach vs to profit by the threatnings of GOD publicly preached, not to threaten them, or to murmur against them that lay

Psalme.119.

By what messengers God awakens his children.

Psalme.119.



the iudgements of God against vs in the law : this must cause vs to make much of them, that by sharpe censuring of vs, will soonest draw vs out of sinne. This must worke in vs a desire to reape some fruite by private admonitions, yea and to call on others to admonish vs that wee may still bee kept in some good course of humilitie.

To visite the  
sicke.


Heb. 12.

Further, and besides this, it is profitable for vs to frequent them that are sicke readie to dye, perplexed in spirit, imprisoned in chaines and oppressed with miserie, that in them we may see our selues, as in a mirror: and so with Moses to chuse rather to suffer afflictions, then to enioy the pleasures of sinne for a time. This acquainting our selues with the iudgements of God, will both rubbe off securitie, and stir vs vp to greater thankfulnes for our selues, and pitie towards others. Wherefore they are not in the way of humilitie to obtaine glorie, who are so tender sighted that they cannot abide to see the iudgements of God : they are too daintie eared, that cannot, or that will not heare the threatnings of the law, saying : oh I cannot abide to heare one in desperation, I cannot away to heare such fearfull speeches, to heare the diuell speake in one ; I lothe not to see one lie gasping and panting in death ; these things would deprive me of all mirth, breede melancholie, and stirre me vp to madnes. Nay, this delicatenes to flie from the Lord thus drawing neere vs, will hasten these things vpon vs, which we will not profit by in others. Such eyes to see, such eares to heare, such hearts to be humbled, it becommeth Gods people to haue, that as they loue nothing more then glorie, so they labour for nothing more then humilitie : as they shun nothing more then confusion, so they auoide nothing more then pride of heart. Which that wee may doe, let vs cast downe our selues before the throne of mercie, in the name and mediation of Iesus Christ our Sauour.

*O eternall God and our most louing father, behold vs in thine owne conuenant, &c.*

FINIS.

OF



# OF THE GOOD EDVCA- TION OF CHILDREN.

## *The sixt Sermon.*

Proverbs 17.21.

*He that begetteth a foole, getteth himfelfe sorrow, and the father of a  
foole can haue no ioy.*



He holy Ghost speaking in the Scripture of foolish sonnes, (*as but he that begetteth such a one, getteth himfelfe sorrow, and that the father of a foole hath no ioy*) meaneth it not so much of naturall idiots, and such as are destitute of common reason: although it is true that this is a lamentable iudgement of God, and a heauines to the parents of such a childe, as of wicked children, such as are either ignorant in the word, not knowing how to order one right step to the kingdome of God: or else hauing some knowledge of God, vngodlily abuse it, to maintaine their carnall lust and appetite. For this cause as it would grieue parēts to haue naturall fooles to their childrē, or such as either through some imperfection of nature are disinembred, or deformed, and misfigured in the parts of the bodie: so much more should it grieue them to haue such children, as either for want of knowledge and heauenly wisdom, cannot walke in the feare of God: or abusing the knowledge giuen them, prostitute themselues to all sinne and wickednesse.

It is marueilous to see how greatly parents can bewaile the want of one naturall gift proceeding of some imperfection, and how

how easily they can passe ouer without any griefe, the want of al spirituall graces, springing from corrupt education. In like manner, it is straunge that men can take the matter so heauily, when their children breake into such offences, as either haue open shame, or ciuill punishment following them, & yet can make no bones but possit ouer such sinnes as are against the maiestie of God, accompanied with euerlasting confusion and vnspeakable torments: wherein what doth most part of men bewray, but their great hypocrisie, in that neither their ioy nor their grief is found to their children, and that they loue themselves more in their children, then either their saluation, or the glorie of God? The tender loue and care whereof no doubt did increase the sorow of Dauid for the death of his sonne Absolom, who was not so much grieved for the losse of a sonne, as for that vntimely ende of his sonne. Let vs learne therefore to correct our affections to our children, and be grieved for their ignorance, impiety and sinnes: whereof either our carnall compassion, the not lamenting of our owne naturall corruption, the want of prayer for an holy seede, or prophane education armed with the wrath of God, may bee a most iust occasion. Can a man hope for a holy posteritie? or doe wee marueile if the Lord crosse vs in the children of our bodies, when wee make as bold and brutish an entrance into that holie ordinance of the Lord, as in the meeting of the neighing horse with his mate, when being ioyned in that honourable estate of matrimonie, either as meere naturall mē without all knowledge of God we beget our children: or as too carnall men without the feare and reuerence of the Lord, neither bewayling our corruption which wee receiued of our forefathers, nor praying against our infirmities which may descend to our posteritie, wee abuse the marriage bed? Lastly, when hauing receiued the fruite of the wombe, we haue no care by vertuous education to offer it to the Lord, that our childe by carnall generation may be the childe of God by spirituall regeneration? Surely no. And yet men without al looking vp to Gods prouidence and secret counsell, without all bethinking themselves of their corrupt nature, fro which their children are descended, without all looking back into their wicked & godlesse bringing them vp, will fret against their sins, and fume against their children: yea oftē they will correct them,

and

For what causes come wicked children.

Education of children.

and that to serue their own corruptions, not so much grieved for that they haue sinned against God, as that they haue offended them. Christians therefore must know, that when men and women raging with boyling lusts, meete together as brute beasts, hauing none other respects then to satisfie their carnall concupiscence, and to strengthen themselves in worldly desires, when they make no conscience to sanctifie the marriage bed with prayer, when they haue no care to increase the Church of Christ & the number of the elect, it is the iust iudgement of God to send them monsters, vntimely births, or disfigured children, or naturall fooles: or else such as hauing good gifts of the minde and well proportioned bodies, are most wicked, gracelesse, and prophane persons. Again, on the contrary side, we shall finde in the word of God noble and notable men commended vnto vs for rare examples of vertue and godlinesse, whose children were asked and obtained of God by prayer. Our first parents Adam and Eue being humbled after the birth of their wicked sonne Kain, obtained a righteous Abel, of whom when by his bloodie brother they were bereft, they receiued that holy man Seth. Abraham begetting a childe in the flesh, had a cursed Ishmael: but waiting by faith for the accomplishment of Gods couenant, hee obtained a blessed Isaac. Jacob not content with one wife, according to the ordinance of God, was punished in his children: yet after being humbled, hee receiued a faithfull Ioseph. Elkanah and Annah praying and being cast downe, had a Prophet that did minister before the Lord. Dauid and Bethsheba lamenting their sinnes, obtained Salomon a man of excellent wisdom. Zacharie and Elizabeth fearing the Lord, receiued Iohn the Baptist and forerunner of Christ. Looke what sinnes we haue receiued naturally without Gods great blessing, without prayer and humbling of our selues, wee shall conueigh them to posteritie: and although the Lord do grant sometimes naturall gifts vnto the children of carnal and naturall men, yet for the most part they receiue their naturall sinnes withall. But if the children of God by regeneration doe see into themselves, and lament their sinnes of generation, praying that their naturall corruptions may bee preuented in their posterities, they shall see the great mercie of GOD in some measure freeing their posteritie from their sinnes.

Now

Correction of  
children.

Now when thou shalt see such finnes to be in thy children, enter into thine owne heart, examine thy selfe, whether they are not come from thee, consider how iustly the hand of God may be vpon thee, and when thou wouldest be angrie with thy child; haue an holy anger with thy selfe, and vse this or such like meditation with thy owne soule: Lord shall I thus punish mine owne sinne, and that in my childe? Shall I thus prosecute the corruptions of my ancestors? Nay I see O Lord, and proue that thou art displeased with me, for the too carnall desire of posteritie. I lay then in some sinne, I asked it not of thee by prayer; be mercifull vnto me O God, and in thy good time shew some pitie vpon my childe: thus thinking when thou goest about to correct the corruption of nature in thy child, which he could not helpe, arming thy selfe with prayer, repenting with Iacob, thou shalt bee so affected, that as thou art desirous to draw thy child out of sinne, so yet to doe it with the mildest meanes, and with least rigour. And one thing is most wonderful, that some will teach their children to speake corruptly, and doe wickedly whilest they are young: and yet beate them for it when they bee come to riper age. Againe, some wil embolden their children to practise iniquitie towards others, which when by the iust iudgement of God, they afterward practise against their parēts themselues, they are corrected for it. And yet deale with these and such like men, for the euill education of their children, and they will answere, doe not wee as much as is of vs required? We send our children to the Church to bee instructed of the pastor, and to the schoole to bee taught of the master, if they learne, it will be the better for them, if not, they haue the more to answere for another day, what can we doe more? But remember O man, consider O woman, who-soeuer thus speakest, that for thy finnes sake, and thy want of prayer, there may bee a plague vpon the pastors paines, and a curse vpon the teachers trauaile: if parents would haue their children blessed at Church and at schoole, let them beware they giue their children no corrupt example at home, by any carelesnes, prophanenes, or vngodlinesse: otherwise parents will do them more harme at home, then both pastors and schoolemasters can doe them good abroad. For the corrupt example of the one, fighteth with the good instruction of the other, which is so much

Parents must  
give their  
children a  
good example  
in their pri-  
uate familie.

much the more dangerous, because that corrupt walking is armed with nature, and therefore more forceably inclineth the affections of children to that side. And further, experience teacheth vs, that children like or millike more by countenance, gesture and behaviour, then by any rule, doctrine, precept, or instruction whatsoeuer. Some there be also, that wil not haue their children taught, vntill they be ten or twelue yeeres old: because as they say, before that age, they haue but an apish imitation. To whom I answere, that although indeede they cannot then deeply discerne, nor profoundly conceiue things; yet how many things before those yeeres both will they receiue and remember? And I demaund, if children being apish in imitating euill whilst they bee yong, which they will haue the habit of when they bee old, why may they not much more better doe apishly good when they are yong, which they may doe carefully when they are old? Besides, let them so go vntaught, & they will grow so headstrong, that they will sooner be broke then bended. And sure it is, that one stripe or two words will doe more good to a childe in the beginning, then a hundred stripes afterward. And here let parents be admonished of their vndiscreete correction, who doe their children more harme in shewing a merie countenance after their discipline vsed, then they do good by their chastising, although in their anger they be corrected. Neither doe I purpose to take away naturall affections, & a Christian kinde of compassion in al our censures: for it is my great complaint of the brutish vnmmercifulnes of many parents herein; but I would wish Christians to correct their vndiscreete affections herein by heauenly wisdom. Neither am I so Stoicall as to denie a more milde and affable kinde of speech, to be both lawfully and conueniently vsed to children: but yet I wish it to be void of all vnseemely lenitie, and without all shew of foolish, vaine and vnecessary behaviour. To be brieft, how needfull household gouernment is towards our children, it may appeare by the slender thriving and small profiting of religion or vertue, either in the Church or Common-wealth. For complaine men, and preach they neuer so much abroad, vnlesse they will begin to reforme their owne houses, and giue religion a roome at home, especially in their owne hearts, they shall trauell much, and profit little.

And



And surely if men were carefull to reforme themselves first, and then their owne families, they should see Gods manifold blessings in our land vpon Church and Common-wealth. For of particular persons come families; of families townes; of townes prouinces; of prouinces whole realmes: so that conueighing Gods holy truth in this sort from one to another, in time; and that shortly, it would so spread into all parts of this kingdome. Well I say, let there bee neuer so good lawes in cities, neuer so pure orders in Church, if there be no practise at home, if fathers of families vse not doctrine and discipline in their houses, and ioynenot their hands to Magistrate and minister, they may indeede, but most vniustly (as many haue done) complaine that their children are corrupted abroad, where indeede they were before, and still are corrupted at home. Alas, if parents to whom the comfort of their children well brought vp, is a precious crowne, will not inforne and reforme their children in the feare of God, whom it doth chiefly concerne; how should hope sustaine these men, that others wil performe this dutie for them, to whom the charge doth farre lesse appertaine? Lastly, let parents remember, that therefore oftentimes they haue disordered and disobedient children to themselves, because they haue bin disobedient children to the Lorde, and disordered to their parents when they were yong; whereof because they haue not repented, the Lord punisheth their sinnes committed against others, with the like sin in others against themselves.

Wilt thou know thou father how thou maist haue that blessing, to be the blessed father of a blessed seede? Wilt thou know O mother how to auoyd that curse, to be the cursed mother of a cursed seede? then bring thy children within the couenant, endeavour to make thy sonne by nature, the sonne of God by grace; and thy daughter by nature, the daughter of God by grace: and remember that God which on his part protested to our father Abraham, that he was all sufficient for the accomplishment of his promise, in giuing him a blessed seede, required also of our father Abraham for his part, that hee should walke before him and bee vpright.

Wilt thou then haue the one part of this couenant, that is, that God should blesse thee in thy seede? then remember thou  
also

also the other part, that thou walke before the Lord and be upright. Wilt thou haue thy children as the blessed seede of Abraham? teach them with Abraham the commaundements of God, pray for them with Abraham that they may liue in the sight of the Lord; be readie to offer them with Abraham, that they may be an holie sacrifice to the Lorde. It is thou O man, Owoman, that maiest doe thy childe the greatest good and the greatest harne: if thou praieest for him, and repentest for thy selfe, the Lord will blesse thy care, the pastors paines, and the teachers travaile. But if thou despisest these duties, the Lord will denie thee those blessings, and the curse of God will bee vpon thy childe at home in thy house, abroad in the Church and in the schoole: And seeing the Lord hath promised that he will be thy God and blesse thy seede, if thou bee faithfull: thou maist both hope, that thou art of the faithfull, if thou haue a blessed seed, and feare that thou hast not as yet the blessing of the couenant, when thy seede is cursed.

But some will say, had not Iacob wicked children, and Dauid Obiection.  
godlesse sonnes? And doth not daily experience teach vs, that wicked men haue godly children? Yes: for besides the secret counsell of the Lord herein, we must know that neither the promise of the Lord is so vniuersall, that euery particular childe of a faithfull man should be within the couenant: for if of many there be but one blessed, the promise is performed. Yea which more is, though that a faithfull man haue neuer a good childe, yet if vnto the thousand generation there be but one good, the couenant is not broken. Neither must wee tie the Lords worke so much to man, that a good man may not haue an euil sonne, seeing though the Lord visit not his sinnes, yet he may visit the sinnes of some of the forefathers, to the third & fourth generation going before. To the second I say: that an euill father hauing a good childe, though the Lord shew not mercie to that particular man therein, yet he may remeber his promise to some of the forefathers in the thousand generation going before. And though that euil mā haue no cursed childe; yet the curse may be accomplished in the third and fourth generation following. Wherefore not speaking of election or reprobation, which we leaue onely to the Lord to make good or bad, according to the good pleasure of his owne will,

will, I exhort parents to vse the ordinarie means to bring vp their children, so as they either by some good tokens may see the children of God, and heires of the covenant: or at the least be comforted in their owne consciences, if the Lord refuse their children for some cause vnknowne, in that to their abilitie they haue vsed all good means to bring them vp well, and offered the to God. And if parents haue cause to be griued, when thus tra- uailing in good education, they cannot see good in their chil- dren; how much more cause of grieue may they haue, when they haue vsed no labour at all to bring them vp in the feare of the Lord. And yet many will be griued for the one, that will not be griued for the other. Wherefore let vs learne (if we will conueigh Gods blessings to our posterities) to vse all holy duties thereun- to; and on the contrary, if wee will bee loath to conueigh Gods iudgements to our children, let vs carefully auoid al means that leade vnto it. And surely as it is a blessed thing in the houre of death with Simeon to depart in peace, leauing our wife, childre and seruants spoules to Christ, children to God, and seruants to the Lord: so in death no one thing will be more grieuous vnto a man, then the Lord hauing giuen him the charge and dignitie of so many soules, to be furthered to saluation, that his own torm- ted conscience shall presse him, how, in as much as he could, hee hath helped them forward to their damnation; and so which is more fearfull, he shall haue the spuing and foming out in his face continnall curses, in hell accusing him for euer to be the murthe- rer of their soules. Howbeit, I doe not exempt children from all blame, so charging the parents, as though the children were free from all guiltines herein: for I am not ignorant, that as in y time of Ezekiel, so in our daies, youth is ready enough to take vp this proverbe, *The fathers haue eaten foure grapes, and the childrens teeth are set on edge.* But I affirme, that though the occasion bee offered of such wicked parents, yet the cause of destruction is still in the children themselves. And besides that, it is sure that the soule which hath sinned shall die the death. Seeing also there be some yong men, who notwithstanding the great prophanenes of the most, the manifold corruptions offered abroad, the vagodly ex- amples abounding at home, are so mightily preferued by the seede of grace; that they escape safely in an holic course of life,

lamenting

That parents  
may haue a  
good consci-  
ence in death.

lamenting when they see the least occasion of euill, reioycing in the least occasion of good things; the rest who please themselves, and hope to shelter their sinnes vnder their parents defaults, are plainly left without excuse, and are iustly guiltie of the blood of their owne soules. Labour therefore ye yong men to wipe away the teares of griefe from your fathers eyes, and stay the sorowful spirits of your tender mothers, and consider with your selues if you haue any good nature in you, and haue not buried the vse of common reason, what a shame it is to be a shame vnto your fathers, to whom ye ought to be a glory: and think ye wanton wits that haue not cast off all natural affections, what a contempt it is to be a contempt vnto your mother, to whom ye haue offered as it were a despightful violēce, in y<sup>e</sup> ye are as it were a corosiuē vn- to her hart, when as ye should haue bin a crowne vnto her head.

The end of all this briefly is thus much, that parents hauing children not walking either in knowledge or in a good conscience, must make some vse of so iust a cause of griefe, examining themselves, and accusing their owne soules before the Lord; either for that their meeting was prophane to so holy an estate; or brutish, because they desired rather a seed like vnto themselves in flesh and blood, then such as might be like to Christ by grace and new birth; or that they begat their offspring, as meere naturall or very carnall men; or because they either prophanely neglected all education, or monstrously misliked that in their children which they liked in themselves, and punished in them their owne corrupt precepts; or for that they suffered iniuriously their children to do euil vnto others, which they could not suffer them to doe vnto themselves; or vntaught that at home which was taught abroad; or in that they doe lie in some sin vnrepented of; or else because they neuer made conscience to bring their posteritie within the couenant of saluation: but stil loued their flesh in their children, and not their soules. And children must here also learne, that it is one speciall propertie of a liberall and ingenious nature, to be carefull so to liue, that in time they may be a glorie to their fathers, and a ioy to their mothers: which the Lord grant to vs all for his glorie, and our euerlasting comfort: through Iesus Christ our Lord and onely Sauour.

FINIS.

M

OF



## OF REPENTANCE, and true sorow for sinne.

### *The seventh Sermon.*

*Acts 2. vers. 37. 38.*

*Now when they heard it, they were pricked in their hearts, and said vnto Peter, and the other Apostles, Men and brethren, what shall we doe?*

*Then Peter said vnto them, Amend your liues, and be baptized every one of you in the name of Iesus Christ for the remission of finnes, &c.*



**I**N this portion of the holie booke of God is set downe to vs an effect, or rather a fruite of Peter his sermon, which hee made for the answering of the slanderous reports of the Iewes, at what time they saw the wonderfull gifts of God sent downe vpon the Apostles. In which Sermon, the Apostle had pricked their consciences with shewing them their sinnes, telling them of a suretie, that their iniquities was the cause of Christ his death: whereby a certaine care began to be wrought in them, in so much that being thus troubled, they enquired and said, *Men and brethren, what shall we doe?* Whereupon afterward followed the second Sermon of Peter, wherein hee exhorteth them to continue in their repentance, and teacheth vs that if our sorow bee good, wee must goe forward therein. Further hee sheweth them to this ende, that they must beleue, that beleeuing they may be baptized, that being baptized they might receiue the gift of the holy Ghost. Lastly it is manifest, how they hearing that

that Sermon first received the doctrine; and after persevered in the practise of the same. Briefly therefore three things are here to be noted. First, the fruite of the former Sermon of Peter contained in these words: *Now when they heard it, &c.* Secondly, the summe of a new Sermon of Peter in these words: *Then Peter said vnto them, Amend your lines, &c.* Thirdly is set downe the fruite of their obedience. In the former part of this chapter we may know the wonderfull workes of God, that the Apostles, who were neuer brought vp in schooles, spake with diuers tongues: which when the multitude heard, some are saide to marueile and to be astonied: some mocked them and said, *They are full of new wine.* But when Peter with great boldnes of spirit had in this Sermon which he made, set the trueth of God against their false accusations, and had preached against their sinnes, then they left off mocking, and were pricked in their hearts. Where first we may note the power of Gods word, which onely is able to touch our consciences for sinne. For neither the diuersitie of tongues, nor other gifts of the holy Ghost could pricke their hearts, as being able only to cast them into an admiration. What more forcible thing then that which causeth a godly sorrow, and causeth our consciences to be pricked? What so able to pricke our conscience as the word of God? Indeed many feeble sorrow, and are inwardly pricked: but because therewith is not ioyned the power of Gods worde, they bee either senselesse as blockes, or in their feeling they are murmurers. This commeth vnto vs by the dignitie of Gods word, in that no wonders from heauen, no miracles on earth can touch our hearts, and worke in vs any good fruite without the same. For though the Lorde should shew vnto vs all the wonders from heauen, which hee shewed on the olde world, and on Sodome, although he should lay all the plagues vpon vs, which he laid on Pharaoh and on the Egyptians, without the word of God, we should be as vnprofitable beholders, as euer were the Sodomites, and should become as hard hearted as euer were Pharaoh, and the Egyptians: so that no iudgement from heauen, no trouble from earth can humble vs, no blessing from aboue, no benefit from beneath can profit vs, vntill the word of God commeth, which teacheth the olde way to forsake it, the new way to enter into it, and the

Three things  
to be noted in  
this text.

The power of  
Gods word, in  
the conuersi-  
on of sinners.

Three waies.



perfect way to continue in it. And thus much for the generall scope of this doctrine.

Note.

The first entry to godlines, and beginning of repentance, is a godly sorrow for sinne.

Psalm. 4. 5.

Now more particularly we may obserue in this first part three things. First, the power of the word to prick our consciences. Secondly, that this pricke must not cause in vs a more rebelling against the word or ministers thereof: but rather a greater reuerence to them both. Thirdly, such prickes must prepare vs to a greater desire to profit. For the first we must know, that this is the beginning of repentance, and this is the entrie to godlinesse, euen to conceiue a sorrow for our sins, and so be wounded with a feeling of our euils. For as long as men are secure, it is not possible that they should seriously apply their minde vnto doctrine, neither without the knowledge and feeling of our sinnes can we heartily long for Christ. To this agree the Law, the Prophets, and the Apostles. The law, because in all their sacrifices, wherein Christ was prefigured, was manifested also vnder darke signes, the contrition of heart, and acknowledging their vnworthinesse. The Prophets as Dauid and Esay. Dauid in the fourth Psalme and fift verse saith, *Tremble and sinne not*: where the Prophet sheweth, that this is an effectuall thing to true repentance, to quake and tremble for feare of Gods iudgements. That we may then truly examine our selues, we must feare and humble our selues, because before trouble, terroir, and quaking at the iudgements of God, we will neuer be brought to offer our selues to Christ alone. In Psalme 51. vers. 18. 19. the Prophet likewise sheweth, that no sacrifice is acceptable to God without a contrite heart, that is, neither prayer, neither almes-giuing, neither praise of thanksgiuing, vnles we bringing an humble and contrite spirit with vs, cast our selues downe before his iudgement seate, and sue for mercie in Christ. And here marke that he saith, *The sacrifices of God are a troubled spirit, &c.* where hee vsing the plurall number sheweth, that the sacrifices of repentance, which must not be one, but many, are humblenes of spirit, and contrition of heart. For the affliction of the soule and contrition of the minde, doe so cast vs downe, wounded with our sinnes, and humbled with a feeling of Gods wrath, as that it maketh vs to acknowledge that we are nothing of our selues, and to seeke for our salvation wholly at the mercie of God. No marueile then (seeing by

by this meanes we being confounded and ashamed of our selues, and staying our selues on the only promises of God, do come to confesse our owne nakednes and wretchednes) if the Prophet should say, that the Lord is pleased with this sacrifice as with the sacrifice of sacrifices. The Prophet Esai. chap. 40. vers. 6, 7, 8. saith: *All flesh is grasse, and the beautie thereof as a flower of grasse, the grasse withereth, and the flower falleth, when the breath of the Lord falleth upon it.* Where the Prophet painting out man in his proper colours, and driuing him to seeke out saluation not in himselfe, but in Christ, describeth the outward part of man to be as grasse: and by the flower of grasse, he sheweth his gifts of minde being vnregenerate, as wisdom, memorie, knowledge, and vnderstanding. So that, when Gods spirit doth but breathe on vs, all our wisdom, all our knowledge, riches, and authoritie fall before the presence of the Lord of hosts, neither can we remaine, but onely by the word of God, whereby we are borne again. Wherefore the considering and meditating of our transitorie estate, driueth vs to a contrition and humblenes of spirit. Besides, the Lord God, saith Esai, whom the heauens cannot containe, nor the earth hold, will come, *and dwell with a lowly, poore, and troubled spirit, and which standeth in awe of his word.* God doth not accept our sacrifices, which are offered without trembling at his word, no more then if we should kill a man, and choke a dogge, or offer swines flesh, which was counted an abominable thing among the Iewes, or praise the thing that is vnright. Lastly, to this accordeth the Gospell, and the Apostles. Our Sauour Christ, Matth. 9. 13. saith, *I came not to call the righteous, but sinners to repentance:* not euery sinner; but that sinner which condemneth sin in himselfe, and is weary and laden with his sins. Matth. 11. 28. Matth. 21. 32. our Sauour Christ preferreth the harlots and Publicans before the Pharisees: for they being pricked for their sinnes and conuicted, did sorrow, and heard Iohn preaching vnto them. So then Christ giueth reliefe to those that want, righteousness to them that feeble themselves sinners, ease to them which are burthened, light to them which are in darknes, life to them which are dead, and saluation to them which condemne themselves. The Apostle declareth, 1. Cor. 14. how the Corinthians were moued with strange tongues: but yet had not in ad-

Esay 40. 6, 7, 8.

Esay 66.

Matth. 9. 13.

The power of  
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miration the word. Besides, he sheweth by comparing the gift of tongues and prophesying together, that if an infidell or vnlearned man should come, and heare them speake with strange tongues, hee would say, they were out of their wits: but if hee should heare them speake the word of God plainly, he would be rebuked of al men, and iddged of all men, and so the secret of his heart should be made manifest; he would fall downe on his face and worship God, and say plainly when he feeleth his sins, they rife mine heart, they shew my secret sins, doubleles this is Gods doing, God is in them, I will follow this religion. Wherefore in this appeareth the power of the word, in that it eiceth and summoneth our consciences before the tribunall of God, and woundeth vs with a liuely feeling of Gods iudgement, that hee, who before through securitie did despise sound doctrine, may now be constrained to giue the glorie vnto God. This appeareth more plainly, Heb. 4. 12. where it is said, that the *word of God is liuely, mightie in operation, and sharper then any two edged sword; and it diuideth thought from thought; and all hollnesse shall seeme hypocrisie, all our righteousnesse shall seeme as a defiled cloath: wee shall finde with Paul, that in vs, that is, in our flesh dwelleth no righteousnesse. For mens consciences are cold, neither are they touched and displeased with their euils, so long as they be in ignorance: but when the word of God pearceth into the vttermost corners of their consciences, and telleth them, that they haue to doe with the Lord, they are thoroughly touched and begin to feare, and entring into themselves, examining their conscience, they come to the knowledge of that which before they had forgotten. We can neuer be offered to God without his spirit, Ioh. 16. vers 8. For he reprimeth the world of sinne, and awaketh our consciences; that those sins, which before were hid, should be made manifest. Dauid did lie an whole yeeve without this pricke of conscience, and thought that all was well, vntill Nathan came, neither did he finde comfort of conscience, vntill he had thus bin pricked. Iosephs brethren were thirteene yeeres, and neuer remembered their sinne, vntill after such time the Lord layd it before them. The Prophet Dauid, Psal. 32. (which he intituled a Psalm of instruction concerning the free remission of sinnes) teacheth how we shall finde the same. For many perswade them-*

cluse

felues, that their finnes are forgiven, when they be not. He also sheweth, that vntill trouble of minde did driue him to God, hee found no comfort. Manasses which did eate the bread of sorow, and did drinke the water of griefe, vntill he had lamented and sorowed, felt no rest nor peace. The woman of Samaria, Iohn 4. was pleasant, and iested with our Sauour Christ, vntill her sins were opened, and then she began to answer with more reuerence. For vntill she was willed to call her husband, she thought all was safe: but after he had told her, that she had plaid the adulteresse, she acknowledged him that he was a Prophet. Wherefore we may see by this which hath been spoken, that the word of God onely pricketh our consciences, as plainly may here appeare by the Iewes, who cared not for the Apostles, nor made any conscience, vntill their hearts were pricked.

In the second place we must note, that they were rightly pricked. For many oftentimes are pricked, which kicke against the pricke, and hauing their consciences galled by the word, they murmure either against the preacher of the word, or against the word it selfe. Here then is the difference betwene the godly and the wicked, the one is pricked & is made more carefull in a godly conscience; the other more hardened then before. But this is a godly sorow, when we loue the man that rebuketh vs, and reuerence the word the more, being by it reproofed in our conscience. Doe we loue him then that rebuketh vs? then we heare profitably. Let vs examine our felues in this sort: I see God hath wounded me by him, he is the instrument whereby God doth humble me, I will therefore loue him. Contrary, if we be often touched and amend not, we are in danger of Gods wrath. Many indeede are pricked with pouertie, many with sickness, and some with other like afflictions, but few with their finnes, which is the cause of their pouertie, sickness, & other afflictions. Let vs then learne a willingness to offer our felues to be taught, and to be pricked for sinne, as these men were. The wicked also are pricked sometimes for sinne: but it is rather for feare of punishment, then for conscience to displease God, as were Caine and Iudas. Some men are pricked, & to put away their sorow, they will goe sleepe, they will goe play, they will goe sport, they will get to merie companie, and passe away the time, and so, as they learne it, they will

Good markes  
of godly sorow.

How foolishly  
many would  
put off their  
sorow for sin.

purge and driue away the rage of melancholie: they neuer goe to any preacher, to aske of the Lord, or at the mouth of his spirit: they neuer respect prayer, nor seeke any comfort in the word of God. But to put away sorow on this sort is to call it againe, and to feele it more freshly either in the houre of death, or in hell. Contrariwise, if our sorow doth driue vs to prayer, or to the word of God, it is good. As for the wicked and prophane worldlings, though as the Wiseman saith, Ecclesiast. 1. 1. he spend all his daies without any euill, yet his darknes will be greater then his light, his sorow greater then his pleasure, his losse greater then his gaine, his trouble greater then his vanitie, in hell. Let vs not then so carnally shake off this godly sorow: for the word will send vs often an vnquiet spirit, that we may seeke to be quiet in Christ. To examine our selues herein: Haue we heard the word of God? were we pricked by it? then haue we profited: Haue we not been pricked thereby? then as yet are we not a sacrifice for the Lord. For, as was said before, Christ comforteth them that are troubled, he helpeth them that doubt, he easeeth them which are in distresse, he setteth their feet in the way of peace and gladnesse, that haue long been in darknes and sorow. Haue ye not been sorowfull, and will ye learne a salue for this sore? be sorowfull, that ye were not sorowfull; be pricked in your hearts, because you were not more pricked. Haue we heard the word? Let vs examine our selues, if our knowledge be the better, if our affections be the holier. As hauing heard the exposition of the law of God, doe we feare God? doe we know how to loue God? doe we pray to God? doe we worship God in our soules, and in our bodies more carefully, and in greater conscience: then we haue done heretofore? ~~Are we not now as prophane and careless~~ still in giuing the right worship to the true God; as before we were too superstitious, in seruing Angels, Saints, and other false gods; neither sorowing for our idolatrie, nor caring for true religion? Haue we not blasphemed, and prophaned the name of God in vnreuerent hearing his word, in vnprofitable talking of his workes, and abusing his own maiestie with swearing and cursing as much as we euer did before? Haue we kept holy the Sabbath? or haue we not prophaned it, by open neglect of the word, by playing, sporting, drinking, and other vanities? doe we not

still

A true examination of our selues.

still send forth our seruants to dispatch our busines on that day, as if it were the market day, when they may doe such things most lawfully? Are not parents, householders, and gouernours, as slacke in prouoking obedience; and children, seruants and subiects, as slow in yeelding obedience as euer they were? parents in the meane time, not seeing that children therefore rebell against them; because they rebell against God; nor householders perceiue that seruants doe not their duties to them, because they doe not their dutie to God? Are wee lesse wrathfull, and more mercifull? Are we lesse riotous, and filthie defilers of our flesh? and are we more sober, chaste and holy? Are we lesse giuen to oppression, to hard dealing one with another, and more iust, righteous, and carefull to maintaine the good estate of our brethren? Are we not backbiters, slanderers, or sowers of discord, causers of contention among our neighbours? being far off from maintaining lone vnited, and the good name of our brethren? The cause why we cannot see further into these things, is, because we flatter our selues, and because we compare our selues with our selues and with others, but not with the rule of Gods word. Let vs then learne to accuse our selues, and to iudge our owne consciences. For if God see vs condemne our selues, he will not condemne vs; if we accuse our selues, God will not suffer Satan to accuse vs; if wee iudge our selues, God will acquite vs from the fearefull iudgement to come; if wee bee displeased for our sinnes, God will be pleased in Christ his righteousness. On the contrary, whilst we lie in our sinnes, we lie in our owne blood, if we iudge not our selues, God vwill both iudge vs, and be reuenged of our sinne, he vwill set our house on fire, he vwill send enemies, he vwill send earthquakes, he vwill send famines to make vs consume our goods, he vwill make friends foes, he vwill send sicknesses and sorenes vpon our bodies, and a troubled spirit into our soules, he vwill send vs an ill name: thus vwill he bring plague vpon plague vntill vve repent, and come to a feeling of our sins. And vvhy doth God all this? because we will not come to iudge our selues. *For this cause* (saith the Apostle, 1. Cor. 11. 32.) *that is, because we iudge not our selues, many are weak, and sick among you, and many sleepe.* 31. *For if we would iudge our selues, we should not be iudged.* 32. *But when we are iudged, we are chastened of the Lord.*



*that we should not be condemned with the world.* Likewise the Prophet, Psal. 89. ver. 30. 31. 32. 33. *But if his children forsake my law, and walk not in my iudgements, if they break my statutes and keepe not my commandments: then will I visit their transgression with the sword, and their iniquitie with strokes: yet my loving kindnesse will I not take from him, neither will I falsifie my truth.* For as a father withdraweth frō his childe sometimes his loue, and whippeth him with the rod of correction: so the Lord dealeth often with his children, & scourgeth their naked conscience. God doth iudge his here, but his enemies will he iudge in the world to come: if we be not punished here, the punishment will be as a thunderbolt in y day of iudgement. Hast thou bin afflicted, and not profited? Will not a little crosse serue thee? a greater shall come to thee. Will not a few troubles turne thee to God? then many shall come vpon thee.

Sorow for sin,  
the way to  
heauen.

If a man be not troubled for sinne here, it is the way to hell: if he bee troubled here, it is the way to heauen. And as they which haue not bin troubled haue had a little ioy, shall haue eternall paine: so they which here haue had a little paine, shall after haue euermlasting ioy. They that are corrected and haue profited by it, are afflicted of the Lord in mercie: but they that bee vexed and amend not, receiue a token of Gods further wrath. Wherefore we must not looke to feele comfort in the remission of sinnes, vnles we also haue sorow for committing our sinnes. For neuer any of Gods children were comforted thoroughly, but they were first humbled for their sinne lawfully. To the working of which humiliation, wee must remember Gods iudgements shewed on others. Hath God destroyed the whole world for sinne, and can he not, or will he not destroy thee for sinne? Hath he ouerthrowne whole nations, and will he suffer thee to lie still in thy sinnes? See how full hell is already, and yet daily we run headlong thither. Consider also how great thy sinne was, that could not be cleansed but by the blood of Iesus Christ: Oh how foule was that sin, that nothing else could wash it, but Christ his heart blood? Oh how great was our guiltines, that were ransomed by such a price? How great was the sore that needeth such a saluē? how deepe was the wound that needed such a medicine? O louing kindnes and vnspeakable loue towards vs! Shall Christ be staine for our sinnes, and wee not lay sinne in our selues? Shall Christ die for

Meditation of  
Christs passio,  
what passions  
it may worke  
in vs.

for our finnes, and sinne as yet is not dead in vs? Shall Christ be crucified for vs, and will we not crucifie sinne in our selues? Shall Christ haue his hart pricked with a speare, and shall not we haue our harts pricked with sorrow? This is the true vse and meditation of Christ his passion. We are wont to despise the Iewes for accusing Christ, we spit at Iudas for betraying Christ, and we condemn Pilate for condemning Christ: but wee are much more to bee at defiance with our finnes, which accused him before the iudgement seate of GOD; we are to accuse our selues, who haue, and daily doe betray him; we must condemn our selues, whose finnes haue condemned him. But if neither the iudgements of God, hell, nor the crosse of Christ can moue vs, then let vs examine our selues how we can reioyce in Christ.

It followeth to speake of the counsell of Peter, *Repent*: as if he should say, I know your hearts are pricked, howbeit I will shew you, how it is the policie of the diuell, to make these good motions quickly to waxe drie in you, he will stay you from perseuering, you must therefore endeuour to continue in this godly sorrow. The Apostle saw, that this sorrow, which, as Paul witnesseth, is not to be repented of, was well begun in them: but in continuing his Sermon stil to that effect, he sheweth that our sorrow must bee also continuall. Many sorrow, as hath been shewed, but in a worldly sorowing, which bringeth eternall death, not in a godly griefe, which bringeth repentance. Wherefore we are to note that repentance beginneth in vs, continueth, and endeth with sorrow. Now, if it might be, it were expedient to shew what repentance is. In one word, repentance is not a bare leauing of sinne, but an vtter condēning and miliking of that sin which we haue left. For though wee haue left it, yet it may make vs to sorrow for it many yerres after, yea euen at the point of death. Dauid had left his sin, but it caused him to sorrow an whole yere after. Iosephs brethren had forsaken, and almost forgottē their sin, yet it troubled them; and grieved them thirteene yeeres after. Our pricking of heart therefore must be continued, and daily renewed. This repentance is figured in Baptisme, both in that we must die to sinne, and burie it, and also that wee must rise againe to newnes of life: for a man cannot die to sinne, but by the vertue of Christ his death,

neither

Not to content our selues with sorrow for sinne, but to proceed to repentance.

Note.

Repentance what it is.

neither can he rise to righteousness without the power of his resurrection. Now we must know, that as our sinnes are forgiven, so we must also receive Gods spirit. If God promisseth mercie to our children, much more to vs, if we beleue and receive his promises; if to them which are a farre off, much more to them that are neere. And yet though we haue been baptized an hundred yeeres, and haue not receiued the holy Ghost, we may dye in our sinnes. Some vnderstand by the gift of the holy Ghost, the graces of God bestowed on the Apostles: but in my iudgement their opinion is not found, because that was a particular thing giuen only to them of that time, this promise is generall and respects all posterities. We are then to note, that repentance is a continuall course of sorow, and if we haue this in truth, then may we boldly seeke for comfort out of Gods word, and from his ministers, and looke what comfort they giue vs on earth, the same shall be sealed also in heauen. Wherefore as it is requisite continually to till the ground, if we will haue fruit, and daily to eate, if we will liue: so in spirituall things, we must be humbled with continuall sorow, that we may be refreshed with daily comfort in Christ, in whose name let vs

Sorow for sin  
must be con-  
tinued.

Note.

pray. *Our father, &c.*

**FINIS.**

**ME.**



# MEDITATIONS ON

PROV. 4. VERS. 13, 14, 15, 16,

17, 18, 19, 20, 21, 22, 23.

*Take hold of instruction and leaue not, keepe her, for she is thy life.*



He matter which is contained in this verse, hath been often repeated in the chapters before, yet here againe it is necessarilie repeated, for in these matters besides the great dulnes and negligence we are so readie to deceiue our selues, and to thinke wee loue the word when wee doe not, and doe perswade our selues in our owne imaginations that wee haue laide fast holde of wisedome, when in deede we haue neither touched nor tasted it. Therefore that we might beware of this, he repeateth that which he had spoken before in most effectuell and significant speeches. For the word which is here translated, *lay bold*, doth signifie to lay holde with strength, as we see men that are in perill of drowning, they will lay holde so fast vpon a thing, that their hands may be sooner broken then loosed: all their power for the present time is in their hands, and they will most surely holde fast that they catch in their hands. In like maner must we lay holde vpon wisedome with our heart, with such strength and power must we catch hold of it, that nothing whatsoeuer be able to seperate vs from it. This is the first thing whereunto we are here exhorted. The second must necessarilie be ioyned to this: which is, that we doe not leaue it for any thing, but keepe it as fast as we holde it. Both these exhortations are most necessarie, for we are very slacke and slow to lay holde, and when we haue laide

How to holde  
fast true wisedome.

The cause of  
forgetfulness.

laide holde, through carelesnes we are ready to lose it, hereof it followeth, that we forget many godly lessons that we haue learned. Hereof it is that we loose many worthie things wherein we haue been greatly comforted, yet hereof it commeth, that we be many times ignorant of some principal poynts, whereof we haue bin often instructed. Therefore if we will for euer learne, that we haue once learned, if we will continually feele comfort, in that wherein we haue been once comforted: then let vs with all diligence attend vnto these tow things: first, that we lay fast holde vpon the word, and then that we keepe it fast and sure when we haue laide holde of it. This if we would doe, then are we to beware of two things, which herein would greatly hurt vs: first, we must beware of vanitie of our mindes, that we be led away with that, from the word vnto worldly lustes, and from vertue vnto vanitie: secondly, we must be very circumspect in matters of this world, for the ouer-bolde and vnwarie dealing in them, is of great force and power to keepe vs from catching fast holde vpon wisdom, and if we haue alreadie laide fast holde as we thinke, yet if our minde be bewitched with worldly things, the couetousnes of them will choake vp all care of the worde: the desire of them will dispossesse wisdom, and cast it out of our hearts. These two things if we be carefull to auoide, then shall our hearts be much more fit to receiue the word, and to keepe it with care when wee haue receiued it. The things whereunto we are here exhorted, are giuen vs in charge in the second commaundement of the lawe, vnto which place this verse must be referred.

Verse. 14. *Enter not into the way of the wicked, and walke not in the way with them.*

15. *Auoid it and goe not by it, turne from it and passe by.*

**S**Alomon hath hetherto exhorted vs to wisdom, now he dehorteth and calleth vs backe from all maner of euill, which might hinder our proceedings in wisdom, and first he aduisech vs to auoide all euill examples: secondly, he willeth vs to beware of our owne waywardnes and corruptions, and to flie from the euill examples of sinfull and wicked men, he dehorteth vs in sixe verses,

verses, that is, from the 14. to the 20. and his dehoration consisteth of a precept, and the reasons of the precept: the principall is exprest in the 14. and 15. verses, we must haue no fellowship or familiaritie with the wicked, and because it is hard to flie from them, and because their companie is dangerous, therefore Salomon vseth many words to set out the matter, shewing in deede, that we can neuer be too much or too often warned of them, for he saith. *Enter not, walke not, withdraw thy selfe from it, passe not by it, decline from it.* Much like vnto this phisicke, the phisitions prescribe for the plague, for they say, if a man will be preserved from the plague, he must obserue these three things: first, that he quickly and with all speede flie from it: secondly, that he flie far away: thirdly, that it be long ere he returne to the place againe. By this they meane, that if the ayre be once infected, there can be no remedie deuised to preserve a man in that place, now the plague is no more contagious then the wicked ayre, the plague doth no more infect the ayre, then the wicked doe infect those places wherein they liue, and therefore Salomon doth very well to prescribe this remedie for the auoyding of the infection which might be gotten by euill companie. For what could preserve a man in Sodome, but onely his lawfull calling: therefore vnles a man haue such a calling to keepe him there, he must flie quicklie from the wicked, he must flie farre from them, he must see them amend before he returne vnto them. Dauid did very well see this, and therefore he doth in many places crie out against them. *Away from me ye wicked. Woe is me that I haue so long dwelt in Kedar.* Dauid was not effeminate, he had not a womanish heart to crie without cause, he felt the smart of it, and therefore crieth so earnestly against them, he saw no good example, he saw no occasion of goodnes, he was much hindred in his obedience, he had many pulbackes, and other great disprofites. By this then we see, how needefull a precept Salomon doth here giue vs, but the necessitie of this shall more plainly appeare, if we consider either the wickednes of their wicked practises, or the hurt which the godly haue received by them, for the will of the wicked is wholly bent to euill, they bee euer willing and readie to hurt good people, when any occasion is offered, their skill is great, and their wisdom is answerable to their will.

And

To auoide the  
societie of the  
wicked.

Psalme 119. and  
121.



And therefore our Saviour saith. *The children of this world are wiser in their generation, then the children of light.*

The practises  
of the wicked  
against the  
godly.

This wisdom we may perceiue in them, whether they shew themselves deadly and open enemies, or friendly and counterfeite friends: for if they professe themselves to be our enemies, it is merueilous to see their practises. First they will vse all extremitie and hard dealing, they will offer violence, and oppresse him (if it be possible) with wrongfull iniuries: and what is their purpose in all this, but to prouoke him that is good to requite euill for euill, and so fall from his God, or at the leastwise to stay and hinder him in the course of his godlines, that God may be displeased with him? If this thing will not preuaile, they will worke another way, and labour by slander and false reports, in such wise to discredit him, that he may be vtterly discouraged, and caused to forsake his profession. And yet they will finde another way if this will not worke: they will deuise craftie fetches, and practise subtiltie against him, they will inuent pestiferous policies, and finde craftie counsels to ouerthrow him. These and many other waies haue they to spit their spite, and spue out their venomous poyson against the people of God. If thus also they cannot haue that successe they looke for, if by this meanes they cannot obtaine their purpose, they will take a contrarie course to preuaile that way, if it be possible: they will faine friendship, and become our friends, they will flatter vs with faire words, and allure vs with their benefites to communicate with them in their wickednesse, and to be companions with them in their sinnes: but then they deale most dangerously, when they marke and obserue our dispositions, and become appliable to our nature (for this means will they also vse): so malicious are they indeede towards vs. If we be religious, they will shape some shew of religion; if we praise any, they wil praise him; if we mislike or dispraise any, they will shew their mislike of him. Thus in all things they will marke our minds and our disposition, and will so applie themselves vnto vs, that except God giue vs grace they will ouerthrow vs. Seeing therefore they haue a readie will to hurt vs: seeing also they haue great skill to deuise most forcible and politike meanes against vs, what worthie account must we make of this precept, wherein Salomon teacheth vs how wee may keepe our selues from

from receiuing any hinderance by them? Again, if we think vpon the hurt that the godly haue had by them, or if we consider how they haue been infected through their corruption, we shall confesse indeede that it is most dangerous to deale with them, and it is the best way to keepe vs farre from them. Ioseph was a good man and indued with great graces, hee had receiued great increases and strength of faith, and had strong temptations: yet being daily conuersant among the Egyptians, hee learned to sweare, *by the life of Pharaoh*. Dauid was a man according to Gods owne heart, he suffered much, and learned great obedience by his sufferings: yet abiding but a while amongst the vncircumcised Philistines, he learned *to lye, and to dissemble*. What shall I say of Lot and his familie? what daunger was hee in? what losse did he sustaine? what hurt had hee in his goods, in his soule and body? he was caried away by the wicked Sodomits captiue, his goods and cattell were taken from him: and though through Gods goodnesse he was rescued, yet he loued Sodome still, and would liue in it, yea though fire & brimstone were ready to be powred vpon it, he must be dragged and drawne out of the towne, or els he would not easily haue left that place, albeit his soule was daily vexed with the filchines of their behauiour; his wife looked back when she was deliuered, and therefore she was turned into a pillar of salt; his daughters were so corrupted, that they were not ashamed to lie with their father, & Lot himselfe learned to drink wine very liberally, whereby he was brought into a filthie sinne. If a man were assured that he should continue safe, notwithstanding all the temptations of the wicked: yet the care of his familie, and feare of their falling, should be a cause sufficient to driue him from wicked companie. But if he himselfe bee touched with a conscience and a feeling of his owne infirmitie, what loue of profit, what hope of aduantage should keep him there? Lot therefore might plainly see the iudgement of God vpon him & vpon his familie, because he would liue and linger so long among those wicked Sodomits. Now if these men receiued such deepe and great wounds by wicked companie, then who is that man, or what is his name that can think to stand among them? We therefore ought to be most circumspect and carefull to keepe vs from the companie of wicked men: for their heresies will make vs he-

What euil examples doc.

N

retikes,

retikes, their carelesnesse will make vs vngodly. This commandement of flying euill is very generall, and may be extended to all the commandements, which we are brought to breake, by reason of euill companie.

*Verſ. 16. For they cannot ſleepe except they haue done euill: i their ſleepe departeth except they haue cauſed ſome to fall, &c.*

Reasons of the  
former pre-  
cept.

The delight of  
the wicked.

A true marke  
of Gods child.

**T**He law and precept which was provided for the auoiding of euill companie, was most effectually set downe in the two former verses. The reasons of this commandement doe follow in the foure next verses. These reasons are in number two. The first is drawne from the peruerse and crooked nature of the will and disposition of wicked men, in the 16. and 17. verses. The second is drawne from the state of the godly, and from their behauiour. The nature of the wicked is such, that they count wickednesse as pleasant as wine: and therefore they make vngodly practises their chiefe delight, it is their meate & drink to do euill, they are best refreshed when they most offend: neither are they content with their owne wickednesse, but they doe moreouer cause other to fall into wickednesse. If they cannot come by their purpose; if they haue not great occasion to worke that which they haue deuised; if they haue not made some fitter for their vngodly friendship, then they step desperately from them, they cannot be at rest. For as the hungrie man cannot sleepe quietly, because his appetite continually craueth meate: so the wicked taketh no rest nor sleep, if he be not stuffed, if he haue not his bellie full of wickednes. How carefull ought wee then to bee to auoyd euill companie? how farre must we flie from it, and how heartily should wee hate it continually? Here wee may note the contrary, as a very speciall signe and marke of the true childe of God: for if wee can make it our meate and our drinke to doe good, as our Sauour Christ saith, *It is my meate to do the will of my father*; and as Iob saith, *I esteemed it more then mine appointed food*: And againe, if wee can count it the great comfort of our hearts, and solace of our soules, when wee can doe good to others, and prouoke and stirre them vp to goodnesse; this is an argument that we haue receiued the spirit of God, as a pledge and a seale of our euerlasting saluation, and

and that we are the children of God. Moreouer, if we bee grieued when we haue wrought no goodnesse, nor gotten good by others: if we be as it were comfortlesse, when we haue not taught others some goodnesse, or when wee haue not prouoked them vnto practise of some good which they had before time learned: this may well warrant vs that we doe truly loue God, and that he loueth vs, and will bring vs vnto life. Thus farre for the first reason, which as it describeth vnto vs the nature of the wicked: so it must be applied to the general head of sinne, and the corruption of our nature.

*Verf. 18. The way of the righteous shineth as the light, that shineth more and more vnto the perfect day.*

**T**He second reason why we should auoyd the euill companie of the wicked, is, because of dutie we are bound to ioyne our selues to the godly, and to be companions of all them that feare the Lord. It is not enough to flie from the wicked, and to leaue their companie: but we must make haste to the assemblies of the godly, and linke our selues in friendship with them: for of our selues wee can deuise euill, and by our selues wee can learne to worke wickednesse: we can giue place to vngodly motions, wee can foster vp fleshly desires, yea and through our corruptions, abundance of euill will flow out of vs. Albeit therefore wee doe auoyd the corruption wherewith wee might bee infected by others, yet if we provide not some helpe for our owne infirmities, by good companie, wee may bee as wicked when we are alone, as those which liue among the wicked: wee must then seeke the companie of Gods people, & with them we must nourish peace and loue, by labouring to profit them by what good thing foeuer we haue, and by receiuing and learning some goodnesse by them, for the sustaining of our infirmities, for the relieuing of our needs, and for the supplie of our manifold wants. Dauid did see how needfull this was: therefore Psalme 16. he doth not onely say, that he will keepe himselfe from the corrupt worship of the wicked, because he hateth them: but hee will ioyne himselfe to Gods people, for the loue that he beareth them, saying: *All my delight is in the Saints.* And in another Psalme saith he: *I hate them*

To hasten to  
the societie of  
the godly.

Palm. 109.

*that hate thee O Lord:* whereunto that may bee well ioyned, that is, *I am a companion to all them that loue thee, and loue thy name.* But Lot did greatly faile in that point, when hee would not returne to his vnckle Abraham, after hee was deliuered out of Sodome; for if he had gone vnto him, he might haue been preserued from much woe peraduenture, which after did befall him. But it was hard for him to confesse his fault vnto his vnckle, this was grieuous vnto him, and therefore he would not seeke for the companie of Abraham. And what came hereof but grieve vnto himselfe, shame vnto his familie, and continuall punishment vnto his posteritie?

Gen. 16.3.

This rule then must bee diligently obserued, that wee bee alwayes as carefull and desirous to ioyne our selues with godlie companie, as we bee to auoide the assemblies of the wicked. If this bee so, as it ought to bee indeede; then how great and how grieuous is their sinne, and how fearfully doe they offend, which forsake the societie of the godly, to dwell among the wicked, and doe leaue the companie of Gods people, to haue the familiaritie of wicked men? It were good for such to consider what the Angel of the Lord said vnto Hagar, when she fled from Sarah her mistresse: *Hagar Sarahs maide whence comcest thou? and whither wilt thou goe?* This talke might passe betweene them. Ang. Whence comcest thou? Hag. From Abrahams house. Ang. Whither goest thou? Hag. Into Egypt. Ang. Whence comcest thou? Hag. From the people of God. Ang. Whither goest thou? Hag. To the vngodly Egyptians. Ang. Whence comcest thou? Hag. From the Church of GOD. Ang. Whither goest thou? Hagar. To the Synagogue of Sathan. Ang. Take heede to thy selfe and beware, commit not this great wickednesse, doe not this great sinne against the Lord, returne thy selfe vnto thy mistrisse, humble thy selfe vnto her, and bee obedient vnto her will. How pitchie is this speech? how effectually and worthie to be remembred, if wee haue alreadye changed our places, or if we goe about to change them? Let vs remember the saying of the Angel, and let vs consider whether it may not likewise be said vnto vs: whence comcest thou? out of the Church of God: whether goest thou? to the assemblie of heretikes: where hast thou been? in the Church: where art thou, or whither wilt thou

Vaine and vnprofitable changes.

thou goe: to the world and the vanitie thereof. Of fearefull exchange! Refraine thy selfe betimes, retorne thy foot with speed, come hastily to the Lord thy God, humble thy selfe vnder his hand, promise and performe al obedience vnto him, that he may receiue thee to his fauour againe. Let vs thinke that the Lord doth speake vnto our consciences, and let vs then answere him with a pure heart, and it will without doubt stay vs from many vnadvised and vnprofitable changes. If wee doe rightly and in truth consider of this, we shall be so farre from going to the wicked, that if wee bee among them, wee shall hastily separate our selues from them, that we may resort to the children and people of God, which in this verse are called righteous.

These righteous men whose companie we must keepe, and to whom we must associate and ioyne our selues, are here described by two notes. The first note of a righteous man is this, that his life bee ordered and guided by the word of God, which shineth out before him as a light to his feete, and a lanterne to his paths. When a man therefore hath a desire and care to measure all things by the word, he walketh in the light, his light shineth, he hath an argument that he is a righteous man.

Markes of a  
righteous  
man.

The second note of a righteous man is, that hee still growes vp, and maketh daily good proceedings in godlinesse. But here may some man say: I feele not this increase and going forward: may I am so farre from that, that I am sometimes driuen to commit sinne. To this I answere, that such a state is both doubtfull and dangerous: yet if in a good conscience thou labour to prouide for the peace of thy soule, then trie thy selfe and thine own heart by these notes. First if thy conscience of thy former carelesnes doe make thee more to hate and abhorre sin, more to flie from it, and the more manfully to striue and fight against it, and to be short, if thou can make every thing that befall thee, an occasion to helpe thee forward: then maist thou thinke, that euen in these things thou makest some good proceedings. For as wee know that the clowdes can neither lessen the light of the Sunne, nor let the course thereof, because at the last they are scattered by the heate of the Sunne which shineth out most comfortable: so wee may bee sure that although sometimes our righte-

ousnes



Good cautions  
to keepe vs  
from sinne.

oules be couered with our infirmities: yet if we ouercome them and drine them away, the course of our righteousness is not hindered. And againe, as a man is not letted by a fall in his iourney, when he learneth thereby to take better heed, and to haste faster forward: so we by our falles and infirmities are not staied, if they make vs more carefull of our selues, and more earnest in going forward; yet must we not say here, it is a light matter to sin, that thereby they may be made more carefull for if a man haue once truly felt the griefe of heart for sin, if he know how hard it is to get victorie ouer it, if he consider how much he hath displeased God by sinne, if he consider the fearfull punishment which hee hath procured to himselfe, and if he be perswaded that none can raise him vp from sinne but God alone: then he will be most afraid to sinne, because he knoweth not whether God will raise him vp or no, and therefore if any think that it is but a small matter to sinne, it is certaine that they haue not as yet vnfaignedly repented, they are not as yet washed from their sinnes. This first rule then is good and very fit to trie our selues, when to our own feeling we can perceiue no increase of godlines within vs, which doth cause vs whē we see it, to esteeme more highly of the word, and to make greater account of it: for if our former negligence, or some sinne through infirmitie, whereunto wee haue slipped, do make the word more sauorie and lightsome vnto vs, then it is certaine, that the Lord of his goodnes, by this fall hath helped vs forward. Contrariwise, if our former carelesnesse doe make vs more carelesse, if our slippes or sinnes doe make the word vnfauorie or vnseasonable vnto vs, wee are in a most fearefull plight, we are in great danger to fall away: therefore let vs strue against these, and let vs labour to vse euery thing to helpe vs forward, let vs labour to finde sweetnes in the word, and thus wee shall haue comfort, euen in our infirmities: then shall our light shine brighter euery day, vntill we come to our dying day. Now the meanes which God hath appointed to preserue and increase this light in vs, is his holy word, by which as wee receiued our light, so must we labour to haue it continued: therefore if we will not haue our light quenched, we must not despise prophesie; if wee will haue it to burne cleere, then we must attend vnto hearing, reading, cōferring, meditating, and other exercises of the word,

we

we must eschue euill, and the occasions of euill, then our light shall flame out continually.

*Verf. 19. The way of the wicked is darknes, they know not wherein they shall fall.*

**T**He former verse is amplified by the contrary estate and condition of the wicked, their way is as darknes, because they be destitute of the light of Gods word, and they know not wherein they shall fall: they sin and see it not, they runne vnto heresies and know it not, the iudgements of God hang ouer their heads, and they espie it not: therefore when they thinke least, they shal bee brought into greatest danger, trouble shall assaile them like an armed man, and their sorow shall come vpon them like as vpon a woman that trauelleth with childe. In this case are all those which are not lightened by the word, this is the state of all those that make not the word their lanterne, continually to shine out before them. But the children of God are in a contrary case, they are directed by the word in all their doings, and in the light of the word they see light. They see the subtiltie of sinne, and therefore they shun it, and they are taken with an horror as it were of all manner of heresies, they foresee Gods iudgements & preuent them, and so are they kept safe and preserved from euill. Thus farre haue we been dehorted from vngodly companie, both by precepts and reasons. The second part of this dehortation followeth from this place to the end of the chapter.

*Verf. 20. My soune, attend vnto my words, incline thine eare vnto my sayings.*

**H**ere followeth the exhortation, wherein we are forewarned of the corruption which is in our selues: yet before y<sup>e</sup> Wiseman commeth to giue any speciall or particuler precepts of this corruption, he doth after this manner deliuer some generall precepts for the vse of the word, whereby this corruption may be cured in vs. These generall precepts are set forth in three verses, wherein first there is generally required of vs great attendance vnto the whole worde of God in these words: *Attend vnto my*

wee. Secondly, wee are commanded to heare the word. This precept bindeth vs to heare, whether the word be read or preached, or whether it be conferred of: for all these waies wee may get great profit by hearing the word. And because wee are not easily drawne vnto this hearing, therefore the precept is very effectually deliuered in these words: *Encline thine eare.* In which kind of speech there is first noted, our natural vnabilitie and vnaptnes, which of our selues haue no good desire or inclinatio to heare, vnles God by his spirit do work it in vs, and bore through our eares. Secondly there is noted this; that we should heare, though it bee paine for vs to doe: wee must strine and struggle with our selues that we may heare, when the Lord doth nether so little stirre vs vp thereunto.

*Verſe 2. Let them not depart from thine eyes: but keepe them in the middleſt of thine heart.*

**I**N these words is a third charge given vnto vs; and that is this; that we should make a profitable vse for our selues in the reading of the worde, and in beholding of the creatures: for both these waies wee may win great and good strength to ouercome our corruption, and both these exercises are in the word commended vnto vs. The fourth and last precept is contained in the latter end of the verse in these words: *Keepes them in the middleſt of thine heart.* In this precept is prescribed the manner of the vsing and doing of the former duties: for all of them must bee done with the heart, wee must giue attendance to the word, not onely with the stilnes and quietnes of the outward members, but wee must also be attentiu with our hearts, wee must heare the word read, preached, and conferred of, not with our outward eares alone, but also with our very hearts. Wee are not to rest in the simple reading of the worde, or the bare beholding of the creatures: but we must labour for a fourth thing, we must looke that our hearts be present, when we either reade the word, or behold the creatures. And yet there is a further thing to be here observed: for by this commandement we are charged to lay vp in our hearts all the profit which wee learne by these means. It is not sufficient to vse them, it is not enough to feele some present vse and

and profit by them: but we must lay vp in our hearts whatsoeuer gaine we get, that we may bee stored and prepared for the time to come. This must be done by prayer and meditations: for if we pray fervently before, after, and in the vsing of these meanes: and if after we haue vsed them, we doe diligently meditate vpon them, both that we may be confirmed in each dutie, and also that we may applie them to our owne particular and priuate vse: then vndoubtedly God will giue a blessing to his meanes rightly vsed, and will write the fruite of them in our hearts, yea the Lord will giue a further blessing vnto them; life vnto vs, and health vnto our flesh, as it followeth in the 22. verse, which before hath been expounded.

These verses are very notable & worthy of all remembrance: for they commend vnto vs all the meanes whereby Gods word is made effectuell vnto vs, as hearing, reading, preaching, praying, conferring, meditating, and such like godly and heavenly exercises. In other places of the Scripture, sometime one, sometime another is mentioned. But here all are expressly named, and this no doubt was done by the refined wisdom of God the holy Ghost, which by this hath met with the corruption of our owne nature. For this corruption much preuaileth and beareth great sway in vs, that we vsing some one meanes diligently, doe neglect all the rest. Some men doe so rest in their private reading, that they neglect hearing, praying, and other holisome meanes: some doe so highly esteeme hearing, that they will neuer reade to confirme the thing that they haue heard, nor vse any other meanes. And so of the rest: for there are men of all sorts. But the holy Ghost commendeth all vnto vs, and chargeth vs withall, and that so straightly, that we cannot with hope looke for any blessing from God, vnlesse wee be carefull and diligent in all. It is the dutie then of euery man to be seriously exercised and occupied in all those exercises, that God may blesse all: or if not, that sometime one, sometime another, according to his good pleasure, may profite vs. These 9. verses, because they gaue vs in charge to vse with diligence the hearing and other exercises of the word, must bee referred vnto the second commandement.

We must not  
rest in the vse  
of one good  
meanes.

Verſ.

*Verf. 23. Keepe thy heart with all diligence: for thereout proceede the actions of life.*

Heart, fountain of euill.

**I**N this verse he doth call vs from al kind of inward euill, which secretly lieth lurking in our heart, for as much as that in verie deede is the wellspring of all wickednesse, and because Salomon doth here note the heart, as that which is the cause of all sinfull actions: so that although we should see any man neuer doe euill, and although we should not at any time be tempted to doe euill by any, yet our owne harts would corrupt vs and cause vs to sin. Wee doe hereby see that the doctrine both of the Papists and of the Familie of loue is most vntrue: for they doe teach that a man is not naturally inclined vnto euill, that his nature is not wholly corrupted with sin: but that he is corrupted and infected either by the allurements, or example and temptation of others. True it is, that the occasion of euill may bee offered by some other man: but Salomon doth here teach vs, that the cause of our euill is in our selues, and for this cause he commaundeth vs about all things, to be watchfull ouer our hearts, for from them doe proceede the actions either of life or of death.

Now the causes why we are charged to keep such strait watch ouer our hearts, are in number two. The first is, because the heart doth carry with it euery way al our senses: so that as the Heathen said, It is not the eye that seeth, but the heart; it is not the hand that toucheth, but the heart: and so of the other senses. So from hence it commeth that there bee oftentimes great sounds and much noyse: yet because our eares doe attend vpon our hearts, which are earnestly occupied about some other matter, we heare not the sounds, we doe not listen vnto the noyse. From hence it commeth, that wee see not goodly sights and shewes when they be sometimes offered vnto our eyes, because our eyes are set vpon that thing, about which the hart is occupied. Yea from hence it commeth, that wee sometimes stumble in the plaine ground, and our feete doe faile vs euen in faire places, because our feete are caried with our heart, which is earnestly occupied on some other matter. Therefore although we ought to keepe with great care

care our eyes, our hands, our eares, and other parts of our bodie: yet doth it most stand vs in hand to keepe all wasch and ward ouer our hearts, seeing they rule all the rest.

The second cause why we should watch ouer our hearts, is, because it maketh or marreth al our actions: for if our hart be pure, then all our actions bee pure and accepted of through Christ, though some want be in them: and contrariwise, if our hearts be not sound, but corrupted and vnpure; the things that in their owne nature and kinde are good, yet doe become euill and sinfull through vs. This may be perceiued in al the parts of our life: let vs then a little see how our corruption deceiueth and defileth vs in many things. First this is without all controuersie, that it is onely the corruption of our owne hearts, which causeth vs to be slacke in doing good, or to leaue it altogether vndone, or else to doe that which is euill and odious in the sight of God. For albeit many causes may bee pretended, which sometimes may haue a shew of goodnesse: yet those causes are but corruptions, there is no goodnesse in them. Some men are kept backe from doing good to their familie by chastising them, because they would not haue all men to talke of them, and because they would not hazard the credit of their name. Some are kept backe from being zelous in godlinesse, because they might still vse their libertie, in buying and bargaining, whereby they might provide for their selues and families. And for euery thing they doe, they will haue a colourable excuse, they will doe nothing without a reason. But their excuses are but colours, their reasons are very raw, not seasoned with the word. They are deceiued through the deceitfulness of sinne, their corruption deceiueth them, they are beguiled because they make no triall of their hearts. The same thing cometh to passe euen in those things which in their kind are good. To leaue sinne is a very good thing: yet if wee doe not herein take heede vnto our hearts, wee may be sore deceiued: for when we be minded and doe purpose to leaue sinne, let vs consider the cause why wee purpose and goe about such a thing, and we shall often finde that it is not the conscience of sinne, but the feare of punishment, or the shame of the world, which moueth vs so to doe. The adulterer doth many times abstaine from his filthie adulterie, not because that sinne is odious in the sight of GOD,

but

The second  
cause of watch-  
ing ouer  
our hearts.



but because it will bring him to open shame among men. The theefe without any hatred of theft, doth sometimes keepe himselfe from the outward act, that he may auoyd hanging, and the outward danger of the law. And that the shame of the world and feare of men doth more preuaile with many then the feare of God, it may appeare by this that they will abstaine from such things whereunto there belongeth shame, or for which some grieuous punishment amongst men is appointed, as for theft, murder, adulterie, &c. yet they will passe by great sins for which there is no penall statute, as swearing, &c. For if there were any true conscience of sinne in them, they would make a conscience of all sinnes: but especially of these sinnes which in Gods eyes are most abominable. Again; we must not rest when wee haue left any sinne, as though that were sufficient: but we must narrowly search into our hearts, to see what cause hath moued vs so to doe: for if wee doe not with sorrow repent vs of our wickednes, and leaue it for the feare of God; but forsake it, either because it will be no longer profitable vnto vs, or because wee bee sickly, or olde or weake, and take no longer pleasure in it; then our labour is but lost, our hearts haue deceiued vs. And many no doubt are thus deceiued, yea they shew that they bee deceiued by this, that they can still speake of their sinnes without sorrow, and laugh at others which commit the same sinnes. Verely if they had repented of their sinnes, the remembrance of them would haue been grieuous vnto them, yea they would bee very sorie when they saw others fall into the like sinne. But seeing they can laugh and make a sport at it when any man doth it, as they haue done, most sure and certaine it is that their harts haue deceiued them, they are yet in their sinnes, though they haue left them outwardly.

Let vs proceede a little further, that we may see into the corruption of our hearts. We purpose to deale faithfully, we purpose to heare the word, to reade it. These things in themselves are very good: yet if we be not carefull ouer our harts, our corruption will pollute and defile them. For if we bee moued hereunto not with any zeale of Gods glorie, but with a care of our owne credit, not because in trueth we would countenance the Gospel, but because wee would get some countenance by it, the thing good

good in it owne nature is made euill vnto vs, and sinfull, because our hearts are not right in the thing. And how many bee thus deceiued, may soone appeare by the small fruit, which most men doe get by the word. For when wee see many very diligent in hearing of the word, yet profiting nothing, nor desiring to profit, it is vndoubtedly true, that those men are deceiued by their owne hearts, which are not right with God. If there were any conscience, if there were any heart or spirit in men, they would profit something, or at least they would bee greatly grieved for their not profiting. Moreouer, when we haue brought our purpose to practise, and haue done any good thing indeede, euen then I say may we be beguiled, if we take not good heede. The corruption of our heart is ready to make vs proud of welldoing, whereas indeede wee should be humbled: it is ready to make vs glorie in that, for which we should giue glorie to God: it is ready to make that an occasion of slothfull carelesnes, which should be as a spurre to make vs more carefull. Therefore when the thing is done, when the worke is wrought, and when all our purpose is brought to passe, we must still be carefull ouer our hearts, wee must still haue an eye to them, that our corruption be in no wise hurtfull to that good grace which God hath giuen vs. Thus whether wee purpose to leaue sinne, or wee leaue it indeede, yet we may bee deceiued by our hearts, if they bee not right in doing of them. Therefore about all things we must take heede vnto our hearts: otherwise we may doe many goodly and glorious things in the sight of men, yet our hearts will one day accuse vs for the, our conscience will checke and controule vs, and God which is greater then our consciences will vtterly condemne vs. Now contrariwise, when our heart is vpright with GOD, when it is sound and sincere, then will the Lord fauourably accept of our doings, and through his sonne hee will count them righteous. Thus if we with a pure hart do leaue sin, though the dregs thereof remaine with vs: if with a good heart to Godward wee labour after goodnes, though we cannot do the good which we would, this vprightnes of our hearts doth please God greatly, and hee will surely pardon the other imperfections through Christ. True it is, that no man can say his heart is pure, if hee compare it with the rule of Gods word, or with the iustice of God: and therefore  
who

who so seeth not great corruptions in his heart, he seeth nothing. Yet the children of God may say, that their hearts are pure by Christ, which by faith purifieth them, and hath wrought the death of sinne in them, though some corruption remaine in their hearts.

Cause of all  
sinne in our  
selues.

This doctrine hath two especiall vses: first to humble vs.: secondly to comfort vs. We haue good cause to bee humbled, seeing that it teacheth vs, that the very cause of all our sins is in our owne selues, and cannot be laid vpon any other. It is our owne corruption which causeth vs to sinne, whilst it giueth place to the suggestions of Satan, to the policies of peruerse men, and to the temptations of our owne flesh. If this corruption were not in vs, no temptation should preuaile against vs: if this corruption were not rooted in our hearts, we should ouercome euill through goodnes. Christ was free from all sinnes, and void of all corruption, therefore Satan by temptations could not preuaile against him: no, Satan could not preuaile against our first father, vntill his heart through vnbeleefe was corrupted: but we through our corruption do yeeld vnto our temptations, and therefore we are the cause of our owne sinnes. That saying therefore is altogether vnsauorie, which thees & others haue often in their mouthes, when they say, woe be to such a man or to such a woman, that euer I knew them: for if I had neuer fallen into their companie, I had neuer come to this stay and wofull state. For albeit euill companie might be a great occasion of their fall, & though such men and women did sinne greatly in tempting them to sin, yet their own corruption caused them to be ouercome by euill companie, & therefore the cause of their sin resteth vpon themselues. Secondly, this doctrine doth greatly comfort vs, seeing it giueth assurance of victorie against all temptations, if we be renued in our inward man, if our hart be purified by faith, and if we labour against them by flying vnto Christ. And this shall seeme comfortable indeede, if wee consider that euery man hath some corruption either more or lesse in his heart, according to the measure of his regeneration. And againe, if wee consider that the diuell as a deadly enemy, goeth about to ouerthrow him, and to subuert his faith by means of that corruption. These things if we thinke of, it will be very comfortable to know, that we shall perseuer

seuer and continue, not able finally to be overcome of any temptation: it will be very comfortable to know, that the diuell for all his furie, is like vnto that souldier which launced the impostume of his enemy, and preserved his life, when he purposed nothing else but to haue slaine him. Ioseph was regenerate, and when the temptations of his mistris came into his eare, he did fight against them, fled vnto Christ, and had a good issue of his temptations. Dauid contrariwise, though in part regenerate, & truly renued, yet when the like temptation was offered, he yeelded and was overcome, because he looked not vnto his hart, distrusted not his owne weaknes, set not the Lord for the time before his eyes, fled not vnto Christ, nor fought not couragiously himselfe against it: therfore in what measure we be regenerate, in what measure we vnto our regeneration do adde the feare of God, for the purging of our hearts, and a distrust of our weakenes to drine vs vnto Christ; in that measure shall we withstand all temptations: and as we faile in all these, or in some one of these; so doe wee yeeld vnto temptations, and so are we buffered by Satan. If we be pure in heart and stand stedfast, the diuell, the world, wicked men, our owne corruptions and all may tempt vs, yet they shall not hurt vs. They may let vs see some corruption that is in vs, some sinne whereof we haue not thoroughly repented of, or something that is not right within vs: yet if wee yeeld not vnto them, they shall doe vs good and not euill, they shall drine vs to Christ, before whom wee must lay open our wounds, that he of his goodnesse may binde them vp. This doctrine then as wee see doth teach vs reuerent and Christian humilitie; withall it doth minister most worthie matter of singular comfort.

Now that we bee not deceived herein, it is requisite that wee make some triall of our harts, whereby we may be truly humbled if we finde them corrupted: or we may be comforted, if through the blood of Christ wee doe feble our sinnes washed away. Our harts are tried two waies, either by afflictions and temptations, or else by the motions and affections thereof. For if there be any corruption in our harts, it will appeare by one of these. Sure it is, that as a man doth shew himselfe in troubles and temptations, such a one he is indeed: if troubles do not ouerturne him, if feare cause him not to fall away, if temptations cannot moue him to forsake

How the pure  
in heart stand  
steadfast in  
temptations.

Our hearts  
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The first triall  
by afflictions.

for sake the truth, or to denie his profession, then verely he hath a good argument that his hart is vp right; he hath great cause of comfort and reioycing. But contrariwise, if for feare his heart faint, if for troubles he turne away, if in temptation he forget his triall, and betray the truth; his heart is not vp right with God, he is in the gall of bitternes, he ought in his heart to bee greatly humbled. Before this time of triall come, he may thinke well of himselfe, he may perswade his heart that there is great godlines in him: but if he examine not himselfe, if he doe not straightly looke vnto his heart, his vertue will proue vanitie, and such godlinesse will worke his griefe.

There be many men which now in this time of the Gospell, do account themselves very religious, and they will beare a countenance with the best, and wil outwardly appeare very forward: but because they resting in their profession, doe not examine their heart, their hope faileth them, and they fall away. For when the state of the Common-wealth shall be changed, when religio shall be altered, when the truth shall be persecuted, when the Lord shall take from them the light of his word, and shall suffer Satan to tempe them with heresie; then their corruption will overcome them, and cause them to beleue lyes. Likewise men that haue been brought vp by godly parents, and men that haue the companie of good men, may seeme to be sure settled in sound religion: but whilest they rest in this outward meanes, and labour not after some inward truth, their hearts do deceive them, and in time they shew themselves to be but hollow hearted hypocrites: for when the benefit of good companie is taken from them, and when they light vpon wicked companie, their former godlinesse is forgotten, they will frame themselves vnto that companie. Therefore if they bee tempted vnto this, they will proue thieues, if occasion of filthines or other vices be offered, they will take the occasion, and staine themselves with many sinnes. Thus doe temptations trie what is in the heart of man. Thus doe afflictions finde out the hypocrisie of the heart, so that he may well be counted a sound hearted man in deede, which is not ouerturned by temptations, and which falleth not away by the vehemencie of afflictions: for euen Gods children for want of examining their hearts, do oftentimes take the foyle in temptations.

mations. Doe no doubt, that in common drunkards, and yet the terrible temptations of his daughters caused him twice to commit that sinne: his daughters were no common harlots, for then they might haue had great pleasure in Sodom. But the diuell deceived them with a shew of godlines, and brought them to that filthie sinne of incest: for when they saw there was none to continue their fathers name vpon earth, they thought it good to lye with their father, that so his name and seede might be continued. Verie needfull it is therefore to examine our hearts, and often to take a triall of them, least the couertnes of our corruption deceiue vs, and make vs hypocrites: and this wee must be carefull to doe, before afflictions and temptations doe come, that when they come we may glorifie God by keeping our standing.

The second rule to examine our hearts, is to take heede vnto our ioy, and our griefe, our hope, and our feare: for whatsoeuer our harts are most set vpon, we will be most glad when we haue gotten it, we will be most fearefull of losing it, and most greatly grieved when we haue lost it. By this rule wee may see how our hearts stand affected in any thing we goe about, or in any time wherein we liue. As for example, in seeking riches, honour, promotion, or glorie, we are most comforted when wee haue great hope to obtaine them. If we bee most cheerefull when wee haue gotten them: if we be most afraide least wee lose them, and if we could be contented to forgo any thing, rather than them, verely our hearts are most set vpon riches, vpon glorie, vpon honour, dignitie and promotion. Againe, if we bee most desirous of our saluation: if we can most heartily reioyce, when we haue gotten assurance of it: if wee bee sore afraide of all those things which might put vs in danger of losing it: if no greater griefe can befall vs, then when we feele not the comfort of it, a most certaine argument we may hereby gather, that our hearts doe stand very rightly affected to our saluation. Contrariwise, haue we no desire to seeke after it, haue we but small loue of the meanes whereby we may attaine vnto it; then surely we are more carnall then spirituall, yea we are altogether earthly, we seeke not y things that are aboue. The like may be seene in all other things. Art thou glad and cheerefull when thou receiuest some profit, and heauie

The second  
triall by our  
ioy and griefe.



hearted when thou shouldest be thankfull: art thou sorie when thou receivest any losse, and without all sorrow when thou hast sinned? art thou angry when thou art wronged, and not at all displeased when thou hast done open iniury to y<sup>e</sup> high God? Where is thy heart? where is thy vprightnes? it is gone, wickednes hath bewitched thee, and thine own corruption hath made thee carelesse. In heaping vp thy riches, thou saist thou art not couetous, because thou giuest to euery one his owne, and takest nothing but that the law will giue thee. But all this thou maist do, and yet be couetous. If then thou wouldest know thy heart, thou maist hereby trie it: If thou bee euer musing how thou maist get thy goods: if it cheere vp thy heart when thou doest encrease them, then thou art couetous though thou see it not, thy mind is on thy money, though thou perceiue it not. Let vs see in this one particular point: thou hast much corne to sell, dearth of corne would be commodious vnto thee, and yet hurtfull vnto thy poore brother, and to the whole land: now if thou wouldest wish dearth for thy own profits sake, though it would be a hinderance to the whole Church: if thou reioyce more in thine owne gain, then thou canst be sorowfull for thy brothers harme: if thy gain doe make thee through pride, to aduance thy self about thy brother, then doubtlesse thy heart is sore infected with corrupted couetousnes. Contrariwise, if it be cheape, & thou canst be more glad for the profit of many, then thou art grieved for thine own losse; or if it be deare, yet thou canst wish from thine hart, that it were cheape: then thou maist safely say, that couetousnes preuaileth not against thee, it ruleth not in thy heart: yea by this thou maist see, that thine heart is rightly affected, both to God and to thy brethren.

To conclude this point, wouldest thou know in what trueth of heart thou doest labour for the glorie of thy God? Come hether, examine thy heart with all reuerence by this rule, and thou shalt know it. The glorie of God especially shineth in the prosperous and flourishing estate of his Church, and his glorie is then trampled vnder foote, when his Church is oppressed. Thou seest the Church in our land hath great quietnes: this thou reioycest at, yea thou canst heartily pray for thy Prince, that peace may bee

continued

How to discover a couetous heart.

continued in this Church. This is well, and more then many do; but this is not enough, thy heart in this may deceiue thee, because thou maist be moued to doe this for thine own ease, without any care of Gods glorie: examine thy selfe therefore a little further, and call vnto thy consideration the Churches beyond the seas: thou doest heare that they bee in continuall trouble, they be persecuted, and on euery side inuaded: *Their Priests are slaine with the sword, their Princes are piteously abused, their people are led into captiuitie: so that there is nothing but complaining in their streetes.* Here maist thou trie thy selfe, if there bee any trueth in thee. For if so bee thou bee so full of thine owne prosperitie, that sorrow cannot enter into thy soule, for thy poore and afflicted brethrens sake: nay if thou canst not be more sorowfull in their sorow, then thou canst reioyce in thine owne ioy, thou hast cause to feare, thy hart is not sincere toward the glorie of God. In like manner thou thy selfe art in miserie tossed with afflictions, and troubled on euery side: yet thou hearest that rest is giuen to the Churches, thou hearest that GOD hath blessed them with the blessing of peace. Oh now if thou couldest reioyce in the ioy of Gods people, though thou wert in sorrow: if thou couldest glorie with Gods inheritance, though thou suffered some outward shame: if thou thought thy selfe happie in the felicitie of Gods chosen, although of all men thou might seeme most miserable, then would thy conscience no doubt speake comfortablie vnto thee, it would tell thee thou didst truly esteeme of the glorie of God. Now if thou thinke that herein too much is required of thee, then looke vnto Gods children in former ages: Paul was sore afflicted, much troubled, and often imprisoned: yet all this did nothing grieue him, so long as the Gospel had good successe, and the Churches flourished. Therefore in his epistles he saith often: I was comforted when I heard of your faith: I liue if you stand fast, and such like speeches: whereby he did evidently declare that he sought the glorie of God, and not his owne praise. Daniel contrariwise was in great credit, honour, and estimation, hee was preferred aboue all the Princes of Persia; and was second vnto the King: but how did hee esteeme of this honour? what account made hee of his authoritie? Surely very little: for

True triall of  
our ioy and  
sorrow.

when he saw that the appointed time of the end of their captiuitie was not come, when he saw the worship of God decayed and waning almost cleane out of minde; when he saw the oppression of Gods people by the wicked heathen, his heart was heavy, and his soule did melt for griefe: yea, though he had libertie to worship God, though hee were free from all oppression, yet did hee humble his soule with fasting, and was in heauines three weekes of dayes, because Gods Church was not farther enlarged, because the temple lay vnbuilded, and because his brethren the Iewes had no oportunitie to cleaue vnto Gods worship. This was the practise of godly men in ancient times: this also must be our practise, if our hearts be pure. Thus farre for the triall of our hearts by feare, ioy, hope, and griefe in all things which we take in hand. Now followeth the second part of this triall, by applying it vnto times, as vnto prosperitie and aduersitie. If we looke not warilie vnto that time wherein wee liue, wee, through the great corruption of our hearts may bee dangerously deceiued. For prosperitie will moue vs to praise GOD, and trouble will make vs tremble at the thinking of him, and none almost is so desperate and voide of all knowledge, which will not doe so. The wife of Job will praise and blese GOD, in abundance and prosperitie; and she no doubt hath many companions. Pharaoh will bee humbled when the hand of God is vpon him: Saul will be godly when God doth afflict him: and will not many doe as Saul did? Are not many like vnto Pharaoh? Therefore if thou wilt haue thy hart pure, looke vnto thy profession in prosperitie, and diligently trie thine heart when thou art in trouble. For thou maist seeme to feare God when his hand is vpon thee, thou maist seeme to loue God when he doth enrich thee, and yet thou maist prove an hypocrite at the last. Take heede therefore vnto thy heart, and trie it thus, when thou aboundest in all things, thou louest God. This is well if it be in trueth. Doest thou also feare him? Art thou afraide to displease him? Art thou afraide to sinne against him? Doest thou of very conscience abstaine from seuerer sinne against him, though no law can punish thee? Art thou afraide to doe wrong to any man, then when he cannot reuenge himself vpon thee: This if thou canst do, thy loue is true, thy prosperitie

Triall of the  
heart in pro-  
speritie.

spiritie hath not deceiued thee: but if thy prosperitie puffe thee  
 vp, if it breed in thee a carelesnesse of sinne, if by thy might thou  
 wilt oppresse him, because hee is poore, and cannot withstand  
 thee; then if thou had the loue of men and Angels, it were but  
 hypocrisie, though thou seemed to be nothing but loue, yet thy  
 heart is bewitched, thy prosperitie hath drawne thee from God,  
 thy wealth hath deceiued thee. O looke vnto Iob, and consider  
 his life, and thou shalt see, that when he florished like the greene  
 bay tree, yet if he had sinned, he durst not goe out of the doores,  
 and if the most contemptible of his familie had ought against  
 him, he would haue taken the reproofe. If then thou abstaine  
 from open sinne, and yet make no conscience of secret corrup-  
 tion: if thou abstaine from those things, for which punishment  
 is appointed, and yet not from those, which indeede are greater,  
 though by law they be not punishabie, thou dost not loue God,  
 because thou fearest not to offend him, he will count thee a hy-  
 pocrite, although thou be called a Christian. The way to remedie  
 this thy corruption, is to labour in thy trouble, that thou loue  
 God, and to strue in thy prosperitie that thou maist feare God,  
 and then thy heart shall bee vpriight, neither thy prosperitie nor  
 thine aduersitie shall draw thee from God: But what speech can  
 be sufficient to paint out the corruption of the heart, which  
 vnto man is vnsearchable, and aboue all things most  
 deceitfull. One Sermon is too too little, the exer-  
 cises of weekes and moneths might well  
 be spent in this one thing: *Take heed  
 vnto your hearts, for from thence  
 procede the actions  
 of life.*



# MEDITATIONS ON

PROV. 14. VERS. 5, 6, 7, 8.

Verſ. 5. *A true witneſſe will not lye: but a falſe witneſſe ſpeaketh lyes.*



His righteous man knowing that his tongue was giuen to him to ſpeake the trueth, will make conſcience of a lye euen in the leaſt things. But if the matter be of more weight, or if it come into the place of iudgement, then he will much more heartily abhorre all lying and deceitfulnes: yea then he will not

bee brought to ſpeake any thing whereof he hath not a certaine ground. As for the vngodly, it is not ſo with them: for they hauing no care of trueth in light and common matters, doe ſoone caſt off all care and conſcience euen in the greateſt and moſt waightie cauſes. This agreeth with the ſaying of our Sauour Chriſt, Luk. 16. 10. *He that is faithfull in the leaſt, he is faithfull alſo in much.* Which may be thus particularly applied: he that for conſcience ſake doth ſpeake the trueth in common and ſmall matters, hee will alſo ſpeake the trueth in matters of great importance: and he that is not aſhamed of a lye in his priuate dealing, he wil alſo without ſhame beare falſe witneſſe before the Iudge. Here then wee bee taught euen in the leaſt things to inure our tongues to ſpeake the trueth: ſo ſhall we be better preferred frō falſe witneſſe bearing: for the Lord would not haue vs to dallie with ſinne. Therefore in his righteous iudgement, he doth leaue men that make no conſcience of a lye, and ſuffereth them to fall and to offend in ſome open and knowne truth. Againe, whereas  
men

To loue and  
ſpeake the  
trueth in the  
leaſt matters.

men take great libertie in lying, if the matter bee secret and vnknowne, the Lord doth hate this hollownes and hypocrisie of men, and doth often bring it to light, that by the sorrow for, and shame of that sin, (if it be possible) they may be caused to make greater conscience of a lye for euer after. Therefore if we would not haue the Lord to punish our lesser frailties with greater sinne, if wee would not haue him to punish our secret sinnes and fautes with open and notorious offences, then let vs bee afraid to tell a lye in the very lightest and most secret causes. But if this will not at all moue vs, yet let vs be overcome with the consideration of those fruites which will come of true speaking, specially let vs consider of these two. First, the loue of the trueth doth breed and beget in vs a great and singular comfort, when we see that herein we resemble our heavenly father, who is the God and the author of trueth. Secondly, the loue of the trueth is a speciall helpe to reuoke vs from sinne. For as the lier can so cloake his sinne, and set such a colour vpon it that no man can accuse him, no admonition or rebuke can take hold vpon him, no threatening feare him: so the sillie soule that in simple trueth doth confesse his sin, is open vnto rebukes and holy censures; his heart lieth naked before the world, which doubtlesse will worke effectually to reclaim him from sinne.

How God  
chasteneth his  
children for  
lying.

The second thing which wee must learne out of these words is this: that albeit we must speake the trueth at all times, and in all places: yet must we be especially carefull so to doe when wee be called as witnesses before the iudgement seate. For the whole state and order of iudgement doth depend vpon the witness: so that the questmen, the Iudge and all doe proceede either falsely or truly, according as the testimony of the witness is either false or true. Last of all, wee learne that good care must bee vsed in chusing of witnesses: so that wee may not take periured persons, or common liers, no not such as do often lie, though it bee but in light matters: but if there bee any one man that of conscience speaketh truth in all things, he is worthie and fit to be a witness. This condemmeth the practise of receiuing all indifferently to be witnesses in court, and specially such as be knowne to bee common liers. Thus much for this verse.

To speake the  
truth in iudge-  
ment.



*Verſe 6. The ſcorner ſeeketh wiſedome, and findeth it not: but knowledge is aſſe for him that will underſtand.*

Scorner.

True knowledge, where to finde it.

**B**Y the ſcorner is here meant the proude and contemptuous man, who in the pride of his wit will compaſſe any thing, neglecting, yea, contemning thoſe holy manerſ which God hath ordained. This proud and contemptuous ſcorner ſhall not finde knowledge. By knowledge, we may vnderſtand, not the knowledge of the letter ſitting in the braine, and flowing euen at the tongues end, (which indeede is not worthie the name of knowledge:) but the true vnderſtanding of the word taught by the ſpirit, which entereth into the hart, and worketh on the affections, frameth to obedience, and aſſureth of euerlaſting life. This indeede is ſaluſfull knowledge, which the ſcorners though they ſeek, ſhall neuer obaine. And hereunto doth our Saviour Chriſt giue witneſſe, when he ſaith: *Many ſhall ſeek to enter in, and cannot.* Now if wee would ſee the cauſe hereof, it is this, they doe reſuſe the right and direct meanes whereby to come to knowledge, or elſe ſeile the meanes with corrupted hearts. For if they ſeek and ſearch in the prophane writings of Heathen men, or in the corrupted writings of helliſh heretikes, no maruile if they neuer find this knowledge. For how can they find trueth in falſe hood? how can they finde the true knowledge of God in the fained deuſes and inuentions of men? Again, though they caſt off all theſe, and come to the holy word of God: yet if their hearts bee not ſound and right; if they ſeek profit, preferment, and vaine pleaſure, doubtleſſe they ſhall neuer attaine to this holy knowledge. For ſure if the heart be corrupted when they come to ſtudy upon the word, they ſhall be made worſe and not better by it. The experience of this, doe we ſee in many, who ſeeking and ſearching after knowledge, either to get livings, or to gaine credit, or to ſome ſuch euill and corrupt end; they haue been diſappointed of their hope; and haue failed of that which they fought after. By the example of others then let vs beware and learne to ſeek after the knowledge of God and of godlineſſe in the written word of God, which onely is able to make vs godly. Again,

about

about all things let vs take heede vnto our hearts, that they be vp-right and sound in seeking for it. Now for the triall hereof, let vs examine whether we seek knowledge, that we might be better able to glorifie God, and to profit our brethren: let vs examine whether we seeke Christ for Christ: whether in Christ wee seeke nothing but Christ: and this if wee can truly see and feele euen in the trueth of our hearts, then our heart is vp-right, then haue wee before vs a right end, then doe wee rightly seeke God, and he whom he hath sent Iesus Christ, euen to the saluation of our soules. True it is, that the Lord may and doth often bestow liuings, riches, and such other outward helps and benefites on his children: but they do not chiefly seeke these. They take these as an handfull, yea as an ouerplus of his fauour: but their hearts are not set vpon them. Their loue is set vpon God and vpon his glorie, and that they especially labour for, that they doe toyle and trauell about, and that is the end of all their labours, in what measure they obtaine that, in that measure they be quiet, though they want other things: but in what measure they doe not finde that, in that measure are they grieued, though they abound in outward things. When a man is of this minde, when he hath this heart, when he hath this good will to learne; then among many other blessings he shall be sure to finde that which followeth in this verse: *Knowledge shall be easie to him that will understand.*

There be two things whereat many men are much offended, and whereby they are driuen frō that due care which they ought to haue of the word. The first is, because they see that great and wealthe men of this world little esteeme it, and make light account of it. But men should know that the affections of such are for the most part weaned from the word; their loue is set vpon their profit, vpon their pleasure, and vpon such other things below. Now the minde and heart being forestalled, yea and surcharged with the liking of these things, they cannot with desire receiue the worde into their soules: and seeing that they haue little liking of it, and lesse will and desire to learne it, no maruell though it be as vnsauourie salt vnto them.

The second thing which feareth and offendeth many, is the hardnes of the word. Oh (say they) we would gladly learne in deed,

Contempt of  
the word, what  
causes breede  
it.

deed, but the word is so obscure and hard, that indeede it cannot be learned. See the shamelesse vngratiousnes of some men, who to cleere themselves, wil lay a fault vpon the holy and pure word of God. But know this O man that the word is hard, because thy heart is hard through sin. Couetousnesse, anger, vncleannes, securitie and such like sinnes, haue so beaten and trampled vpon thy heart, that it is euen hardened through the deceitfulness of sin: but repent thee of thy former sinne, and put away the euill of thy works, and then come to the word with a holy heart, & then thou shalt see & feele thy vnderstanding inlightened, thy iudgement reformed, and all the words of wisdom plaine and easie vnto thee. All this is confirmed vnto vs by plaine and daily experience: for when a man hath been buffeted with some sinne; when he hath yeelded too much to pride, worldlines, anger, and such like; when he hath fallen into some milking of the word, or of the preacher, then in hearing he heareth not, and the word is a sealed booke vnto him. Contrariwise, when men doe most milke themselves for their sins, when they bee most grieved for their dulnes, when they thinke themselves most vnapt and most vnworthie of knowledge, and yet desire to finde comfort in the word, wish to be inlightened and led into the true knowledge of it: then doth the Lord very often giue them the deepest insight into his heauenly mysteries, then doth he worke in them a most comfortable feeling, and then doth he also put and stirre vp most heauenly and holy motions in their mindes. By all this must we learne many things: first when we heare the word without fruit, then we must returne into our selues, and know that our sinnes are the cause of blockish dulnes which is come vpon vs. Anger hath troubled our affections, and pleasure hath stollen away our hearts: profit hath corrupted our iudgements: therefore our iudgements doe not yeeld vnto the worde, it cannot enter into our hearts, neither can it work vpon our affections. We are then in this case to bewaile our sins, to labour for repentance, to pray for the spirit of sanctification, whereby these sinnes may be consumed, and then returne vnto the word with praier, and the Lord will blesse our vnderstanding. Again, when wee see our iudgements reformed, and our hearts touched, so that the word wor-

keth

Some secret  
or open sins,  
cause y word  
to seeme hard  
vnto vs.

keth vpon our affections, then wee must know that the good worke of God hath gone before: his mercie hath disburdened vs of the heauie burthen of sinne, his goodnesse hath emptied our harts of vnprofitable thoughts, and his good spirit hath wrought all in all in vs. Then to shut vp this verse, let vs know, that as sinne doth hinder and hold the word out of our hearts: so doth the loue of the word as it were open the doore of our harts, and make a broade and large passage for the word to enter into vs, and to worke that good worke for which it was sent. It followeth in the next verse.

*Verf. 7. Depart from a foole when thou perceivest not in him the lips of knowledge.*

**G**OD hath ordained that men should liue together, that one might be helpfull to another. But there is a neerer bond of Friendship. friendship, when one entereth into league with another, or whē one maketh choice of another, for some neerer bond of friendship, affinitie, or such like. And because this bond cannot stand, but where there is a great likenes of conditions and qualities, and it is commonly seene that the partie better affected is sooner changed: therefore in this place we bee admonished to beware, least at any time we ioine our selues to those that are foolish and vngodly: not that it is altogether vnlawfull to haue any dealing with them, but that wee may not come too neere vnto them. For to eate and drinke with them, to dwell in the same towne by them, and such other common duties, be not vnlawful. But to ioine in mariage with them, to make them priue to our counsels, or to vse them as more neere and speciall friends, this is vnlawfull, and this is here forbidden. For little or no good at all can be gotten by thē, they will hardly or not at all be brought to goodnesse: and such is their subtiltie, that one of them is able to peruert the faith, or at least to corrupt the manners of very many. Good cause therefore there is why we should depart and get our selues from them. On the contrary side, we be taught to seeke out good companie, and to ioine our selues to them as neerely as may be, yet with this full purpose of hart, that we may receive

receiue fruite and profit by them. Nature doth call vpon vs to doe this; the communion of Saints requires it at our hands, our owne profit should compell vs, the examples of euery man in each calling may moue vs thereunto. For men doe desire to bee in companie of their betters: the scholler would be in companie of him that is better learned: the worshipfull man desireth the companie of the noble man, and the honorable delighteth much in the fauour of the prince. Yea in the basest occupations and handicrafts, men doe still desire to bee in the companie of them that are most skilfull. And all this is to obtaine the knowledge of earthly things, and the fauour of them that can helpe them; how much more then should wee desire the companie one of another, that we might bee helpfull one to another in heauenly things? Nay, how intirely should we be ioyned one to another, and receiue good one by another in all kinde of goodnesse? And yet must this be done in great discretion: for the best men haue their faults. Therefore we must bee most carefull, as to receiue what good wee can by any, so to receiue hurt or hinderance by none at all. It followeth.

*Verf. 8. The wisdom of the prudent is to understand his way: but the foolishness of fooler is deceit.*

True wisdom.

**T**hat is true wisdom indeede, which beginning at knowledge doth goe forward vnto practise, and beginning at faith doth further proceede vnto the fruites of faith. For vntill there bee profitable vse of knowledge, both in our generall and particular callings, it hath neither the sense nor the fauour of heauenly wisdom. Then wee bee here admonished to labour that our knowledge may grow vnto faith, and that wee build a godly life vpon faith. And that we may this doe, wee must especially trauaile that our hearts may stand in awe of Gods word, and that we may haue a charitable and louing heart vnto men. This if wee can obtaine, then shall we in feare and loue doe the good duties which may glorifie God, profit men, and haue sure arguments that we haue true wisdom. *But the foolishness of fooler is deceit.* That is, they doe either take a wrong course of life, or else

else if they take a right course, yet their harts are not aright: and therefore they deceiue both themselves and others. All this cometh to passe, because with conscience they doe not applie euery generall point of doctrine to their particular estate, and labour not to make practise of it. Wee giue titles vnto men, and count them wise and politike men that can foresee and preuent worldly displeasure. But the holy Ghost hath giuen sentence vpon such, that if they labour not to liue godly, they be but fooles: yea and the more knowledge they haue, so much the greater fooles they bee, if they doe not for conscience sake practise the same. We see then what we must doe if wee will not be counted fooles. Now all of vs, be we neuer so simple witted, would bee loath to bee counted fooles: and indeede the name is most reproachfull, and will grieue a man at the very heart. Therefore our Sauour Christ doth recite it among those words that kill and murder, saying: *Who soeuer saith vnto his brother thou foole, shall be guiltie of hell fire.* But howsoeuer grieuous it is, yet in trueth we are such, if hauing knowledge we doe not bring it into practise. This then must be forcible to make vs to ioyne a godly life with good knowledge, and good workes with a liuely faith, if before the Lord we will not be accompted fooles.

Greatest  
fooles.

Math. 5.

Verf. 9. *A foole maketh a mocke of sinne: but among the righteous there is fauour.*

**T**He heart of man is fraught and filled with much grosse and filthie corruption: but none is worse then that which is here spoken of, that a man should make a light matter of sinne. It is strange and very monstrous that it should bee so, and yet by this place wee see it doth often so fall out. Yea in another place the holy Ghost doth testifie, (and wee know that his testimonie is true) that *the foole doth make euen a sport and a pastime of sinne.* Our owne daies will confirme the same. For come vnto an adulterer, to a false witnesse bearer, and to such grosse sinners, tell them that God is angrie with them, that he will be auenged on them, as he hath been vpon others for such sins, and what I pray you will they doe? Surely he that is filthie will bee more filthie, and the

Fearefull to  
make a sport  
of sinne.



the false witnesse will mocke at iudgement. And what is this but to make a mocke and a iest at sinne? nay, what is it but to make a God of sinne, and to serue it in stead of God? and how doe they grow vnto this height and excesse of sin? Surely one chiefe cause is, because they be not plagued like other men, because the mercie of God doth hedge them in on euery side, and because they passe their time in prosperitie and pleasure. O what a monstrous thing is this that a mā should be made worse by the goodnes of God? how miserable is that man that will make the mercie of God an occasion of his own miserie? and how vnthankfull is he, that the more benefits the Lord doth bestow vpon him, the more he will heape sinne vpon sin? nay, how worthily is he destroyed that will abuse the vnspeakeable louing kindnesse of the Lord to his owne destruction? And that there should be such, the Apostle Peter foretold vs, *In the latter times* (saith he) *shall come mockers, which shall aske for the comming of the Lord*: as though hee would not come at all. But these abuse the goodnes and bountie of the Lord, who would that all should be brought to repentance. They therefore do treasure vp wrath for themselues against the day of wrath, wherein the sonne of God shall come in iudgement and fierce wrath, against them that haue made a mocke of sinne, and haue not been led to repentance through his long patience and louing kindnes.

Now seeing the iudgement of God will lay hold of all those that lie in sinne, and seeing we can neuer come out of sin so long as wee make such light account of it; let vs know that although one sinne is lesse then another, and although a sinne in thought may bee counted a little sinne, in respect of a sinne in outward act: yet in very deede and before the Lord, no sinne will bee counted little. For the infinit iustice and mercie of God is violate euen by the least sinne, and therefore no sinne can be counted little. For euen the least sin is sufficiently able to condemne and confound vs from the presence of God. Againe, if the Lord should set the least sin vpon our consciences, and suffer our conscience to checke vs for it, and Satan himselve to burthen vs with it: doubtlesse it would be so heauie and grieuous, that we should not bee able to abide it. How then can wee make light account euen

1. Pet. 3.

Light sinnes  
with men,  
great with  
God.

euen of that sinne, which of all other seemeth least? Moreouer, the Lord will not only condemne the wicked as for their great, so for their lesser sinnes: but hee will very sharply correct, yea and seuerely punish euen his dearest children for those sinnes, which in our eyes do seeme most small. Thus was Adam throwen out of Paradise for eating of the forbidden fruite. Moses for speaking of an angrie word dyed in the wildernesse, and could not bee suffered to come into the promised land. Ezechia did but shew his treasures to the Ambassadors of Babel, and for that sin they were all carried into Babel: yea the holy temple was spoyled, the holy vessels were prophaned, and their glorie was giuen into the enemies hand. Iosiah did goe to warre against his enemy and the enemies of God, and that onely to keepe them out of his owne land: yet because hee did not aske counsell at the Lord, therefore he was slaine in the battell. What sinnes are lesse then these? and yet see how sharply the Lord did punish them in his owne children: and can it be then that any sinne should be counted light? Besides, though it were granted that some sinne in it self were but little, yet for this cause could it not be counted little, because in time it will draw vs and driue vs into grosse offences. But seeing that in trueth the least sinne is too great, then how much the greater must we think euery sinne to be, considering that it commeth not alone, but either presently or shortly after bringeth in great transgressions? Last of all, seeing that the least sinne could not bee forgiuen but by the death of the sonne of God, so that hee must suffer the very pangs and paines of hell for the least sin that euery man committed: seeing that euen our least transgressions caused him to bee accursed, and in the extremitie of griefe to crie, *My God, my God, why hast thou forsaken me?* where haue we the face, or how can we find in our hearts to make a mocke of the least sinne? Well then, let vs know sin to bee sin, and labour to be sorowfull for euery sinne: so that although we be not in like measure sorowfull for all, yet let vs take heed that no sin escape vs without some true and godly sorow: then shall we finde fauour among the righteous, yea then shall we obtaine mercie from the Lord. For the lesse wee fauour sinne, the neerer we be to the fauour of God: and the more we hate sin, the more

Sinne.

True sorow  
for sinne.

we

we shall be sure to enjoy the loving kindness of the Lord: yea ioy, and peace and comfort in the holy Ghost is oftentimes bestowed vpon men in greatest measure, when they feele the greatest measure of vnfained repentance, and godly sorow for sin, and haue conceived the greatest hatred against the same. The Lord in

mercie therefore increase this sorrow and hatred in vs euer

more and more, that our ioy and comfort may bee the

more increased, through Iesus Christ our Lord: to

whom with the holy Ghost, one true and

euertliuing God, be al praise, power,

dominion and principali-

tie, now and euer.

Amen.

**FINIS.**

GODLY  
TREATISES  
OF DIVERS ARGV-  
MENTS, TENDING  
PRINCIPALLY TO COM-  
fort and cure soules afflicted.

*By Master* RICHARD GREENHAM.

Psalme 94.12.

*Blessed is the man whom thou chastifest, O Lord,  
and teachest in thy law.*



AT LONDON,  
*Imprinted by Felix Kingston.*

*Such Treatises and matters as are contained in this part are these:*

- 1 *A most sweete comfort for an afflicted conscience on the 18. of the Prouerbes, vers. 14.*
- 2 *Another short treatise of the same argument.*
- 3 *The markes of a righteous man.*
- 4 *Notes of election.*
- 5 *A treatise of Contract.*
- 6 *A large treatise of the Sabbath.*
- 7 *Short precepts and rules for the afflicted.*
- 8 *Necessarie rules for the profitable reading of holy Scripture.*



TO THE RIGHT WOR-  
SHIPFULL SIR DRIVE DRVRIE  
KNIGHT, GENTLEMAN-VSHER OF HER

Maiesties priuie Chamber: and Master *Thomas Fanshaw*

Esquier, the Queenes Remembrancer in her Highnesse

Court of Exchequer: *H. H.* wisheth the increase

of all mercies and comforts, in Iesus

Christ for euer.



One of these treatises (Right Worshipful)  
serue well to teach vs both the daunger  
and the cure of the greatest\* wound a mā  
can haue on earth: the rest differ in argu-  
ment, yet haue one generall scope, as  
namely the building of Gods people in  
the faith and obedience of Christ. Herein  
first I request your Worships patience, to

\*The wound  
of the spirit.

take some view of a short representation of the whole booke, by  
speciall branches, couching the authors owne very words and  
matter in this compendious forme following.

The first treatise is of a wounded spirit, wherin this faithfull  
seruant of Christ teacheth vs: 1. *How great an euill the wound of  
the spirit is: for that the very Pagans and Papists can beare great af-  
flictions till their spirits be wounded, but if their mindes be deiected, they  
will dispatch themselves with any violent death: and the faithfull also  
cast downe with Gods arrowes, and sight of their sinnes, and the feeling of  
Gods hand vpon their mindes, Iob, Dauid, Hezekiah, Ieremiah, mourned  
heauily for the wound of the spirit.*

2. *What comfort the true peace of conscience carries with it, able  
to free vs from all discomforts of this life: and contrarily how the mind  
appalled, no blessing can long cheere vs in this present life.*

P 2

3. *How*



3 How mad they bee which by violent death seeke to end their afflictions of minde: for that this is the onely way to increase their torment: for if their burthen be great here, it is intolerable in hell.

4 How most men seeme attine, painfull, and prudent to prevent and foresee other troubles and evils: but few regard with any care at all to prevent the troubles of minde. How many trauell with great skill for riches, and honour, &c. but few take any paines for the precious treasure of the peace of a good conscience.

5 Preseruatiues against afflictions of minde, are the searching of our sins past and present, great and small: and the examination of our faith.

6 In examination for sinne, we may not content our selues to haue left them. We must also heartily sorow for them, euen the sinnes of our youth: for if wee doe not truly repent vs of them, they may againe rebound vpon vs (saith he) after many yeeres, to the great affliction and tormenting of our mindes.

7 Examination of sinnes, must be as well of sinnes committed after our calling as before: for these sinnes of all other bite sorest and pearce deepest. Couer them not, but confesse them to God in time, least thou bee constrained to blaze them abroad to thine exceeding grieffe and torment.

8 After knowledge and light receiued from God, note euer what sin sway most in thee, by the often checkes of thy conscience, and so labour to auoide them, being grieved for them: which if thou do not, thou canst not escape either hardnes of heart, or afflictions of minde.

9 Sinnes of omission haue much dis tempered Gods good children, the negligent vse of the meanes of saluation, and the not putting of their gifts in practise: many haue bin whipped afterwards in their naked consciences, and the Lord hath euen pearced them in their secret bowels.

10 Some are troubled for their private pride, and this is a good preparatiue to receiue Christ. Some for doing more in shew then in truelib, abusing their knowledge, in that they make it but a maske to tuggle in, and for that they make but their affections to fight with their own iudgement. Some righteous men are troubled when they offend not (for they are their owne greatest accusers) for some secret corruptions in other matters: so that there is nothing more difficult, then to search our hearts to the bottom for sinnes past and present, for priuie pride, hidden wants, and secret corruptions.

11 That wee must carefully auoide too scrupulous a feare, as well as carnall

earnall security. If the diuell finde vs void of all feare, he thinks his assaults must bee stronger, because our resistance is the weaker: but if he finde in vs a cowardly feare and fainting of heart, before wee strike one stroke against him, he will suddenly stab vs to the heart, and make a spoyle of vs.

12 If wee see the godly afflicted in their consciences, either before or in the issues of death, we may not conclude therefore they are hypocrites, or great sinners before God: for that the Lord may as well make triall of their faith, as take punishment of their sinnes, as we see in Iob and others: for (saith he) if such affliction come principally for sinne, then the greatest sinners should haue the greatest afflictions.

13 When any shall come to the cure of soules afflicted, they must not begin with words of compassion only, God is mercifull, &c. but first with a gentle searching of their sores, labouring to draw out of them the confession of some speciall and secret sinnes.

14 All griefes are either confused, or distinct, arising of knowne or unknowne causes. The spirituall Physitian must wisely consider of the originall of the euill, whether it be in soule or bodie, or both: for this cause he warneth, that in this distemper, the Physitions counsell bee neuer sene- red, nor the godly ministers labour neglected.

15 The persons ministring in this affliction must be men learned, of sound iudgement, wise, and of good experience, meeke, and of most lowing spirits. I counsell thee (saith he) if thou canst not come to the particular sight of sinne in and by thy selfe, vse the helpe of such men, vnto whom thou must offer freely thine heart to bee gaged and searched, and the whole course of thy life to be examined by the bright shining glasse of the law of God.

16 A certaine cause, or knowne sinne is either already committed, and not repented of: or a sin not committed, but whereunto we be tempted. If troubles come for some speciall sinne committed, say thus: Doth this one sinne so displease thee? and deserue I thus to bee punished and sarre more grievously for this one? how great then should my punishment be, if thou shouldest so deale with me for all my other sinnes? If the heart be terrified with feare of the commission of sinne, for temptations and motions vnto sinne: wee are not so much to dispute with our motions, as to resist them strongly by instant and extraordinarie watchfulness in prayer.

17 If thou labourst in this due examination of thy selfe, thou shalt in time bee able to discover the veines, bodie, age, and strength of many temptations in others, by an holy experience which God hath taught thee, thou shalt see into mens secret corruptions, & be able to beget an inspeakable joy in others, who may be tempted as thou art, or hast been.

18 Again, when men proceede in this cure, they must remember two speciall grounds: first, to labour that the afflicted may bee perswaded their sinnes are pardonable, and their sores curable. Secondly, that their visitation is not so much a signe of Gods wrath & anger, as a seale of his mercie and fauour: for that it is not blinde and barren, but like to be plentifull in good effects, and fruitfull in godly issues.

19 Albeit some in this cure suppress the Law, and apply the Gospell only: yet I see not, but that there must be a sould sorrow for sin, before the pardon of sin be sealed, and men must know and acknowledge themselves sicke, before they seeke the Phisition: yet here is wisdom required, neither to presse the conscience too severely, nor to release it too unadvisedly.

20 Lastly, in applying the law to some persons afflicted, be warye & wisely to obserue, first, whether wee speake to man or woman; for that wee may urge the law more strictly to the man as being the stronger. Secondly, whether they haue knowledge or no: for the ignorant in this case, thinks neuer any so tempted, and Satan perswades him that hath knowledge, that he hath sinned against the holy Ghost. Thirdly, whether strong or weak, more or lesse wounded for their sin. Fourthly, whether by nature they are more fearfull and melancholike. Fifthly, whether it be a sin of infirmitie, or of custome. Sixthly, consider well the persons age, estate & condition of life: for temptations and afflictions doe varie according to all these. And yet remember well how there be many (of what condition, sex, and knowledge soeuer they are) which be more troubled for the vexation of their minde dis tempered, then for the vilenes and horriblenes of their sinnes committed: as fearing some outward shame, rather then humbled for their inward sinne. Seuenthly, the time is to be obserued: to be more milde in the burning ague of their fits, but more sharpe in admonition in their intermission and rest. Eighthly and lastly, to beare patiently the impatiencie of the sicke: remembring alwaies the words of Gods blessed spirit, A wounded spirit who can beare?

• And thus farre concerning the principall contents and rules of the first Treatise. The second is of the very same argument: and

and here hee commendeth these holie obseruations following:  
*First, he willeth vs in afflictions not so much to fasten our eyes vpon them, as vpon the end which is most sweete and comfortable.*

2 That the Lord backeth vs the more with the chaine of his chastisements, because we are more carefull to be unburthened of our afflictions, then to be freed from our sinnes.

3. How the godly should reioyce in their godly sorow for sin, for that it is an earnest of their regeneration. And that they take heede to disquiet themselves, because they are pestered with wicked motions, suggestions, delusions, vaine phantasies and imaginations: for that the bodie of sinne will euer send forth some filthie froth, which is not onely (saith he) detestable to the minde regenerate, but also would make abashed the very naturall man and vnbeleeuers, if he could see into that sea of sinne and sinke hole of iniquitie.

4 Though wee finde in our selues manifold infirmities: though wee know not whether we strue for feare of punishment, or for loue of so good a father: yet if we feele this in our selues that wee would faine loue the Lord, and bee better, and being wearied and tired with our sinnes, long gladly to enioy the peace of righteousness, and desire to please God in a simple obedience of faith: then let vs be comforted, there is no time too late to repent in.

5 If any say his faith is weake & cold, and my conscience is as a burning furnace, I feare the Lord will pursue me with his wrath. I answer, thou dost well to feare: but feare and sinne not. For that feare which subdueth the securitie of the flesh is in all most requisite: but fight euer against that feare which hindereth the certaintie of faith, for that will incourage our enemy more fiercely to set vpon vs.

6 He saith, that some are utterly ignorant of the afflictions of mind: and when they heare any speech of any such matter, they suppose they beare a man speake in a strange language. But he counselleth vs to run vnto the Lord in this life with a troubled minde, least we tarie with such men to be lockt up with the heauie fetters of desperation, when he shall summon vs to the barre of his iudgement in the sight of his Angels, &c.

7 In prosperitie many thinke Gods blessings are their owne right, and binde God (as it were) in this life to intertaine at full charges: and sue him as it were by an obligation, if hee seeme to withdraw his hand from them: so they prouoke him, to prone to their faces by some speciaall

croffe and affliction, that all they haue is but lent and borrowed. But Gods children acknowledge continually that GOD hath rods in a readines (though they see no present euils) to beate them from their sinnes: and bend all their care how they may rather suffer aduersitie to Gods glorie, then to sleep securely in prosperitie, and to enioy the pleasures of sin for a season. For they know Gods graces must not be idle in his children, but well exercised by afflictions. Thus farre for the second treatise.

The third treatise teacheth vs what bee the speciall markes of a righteous man. Here first he sheweth that true righteousness doth not consist of any inherent qualitie, be it neuer so excellent, but is onely by imputation: for the obtaining whereof a man must feele and finde himselfe naked, and void of all righteousness, and full of all vnrightheousnesse, by reason of that sinne which dwelleth in vs.

2 A man must desire to leaue his sinnes, and to escape the punishment due vnto them.

3 To commit himselfe by faith vnto Christ, and trusting in him and in his al sufficient merits for his full reconciliation with God.

4 A man thus iustified and reconciled, is also sanctified to walke with an upright heart before the Lord.

5 This vprightnes is tried by foure speciall notes. First, we must loue all good things as well as one, and hate all sinnes as well as one: hauing respect to all Gods commandments. Yet this rule may haue some exceptions (saith he) for we doe not at the first know all good, nor all euill, much lesse loue the one and hate the other as we ought: yet let euery man walke according to that measure of grace and light receined. For of this be assured, in that measure we like of sinne, in that measure is hypocrisie in vs. Secondly, wee must haue a single care to approue our selues vnto God himselfe, and to set forth his glorie in welaing without hope of reward, albeit trouble come vpon vs for it. And here (saith he) whereas Pharisicall Papists which neuer knew the true efficient, nor matter, nor forme, nor end of a good worke, haue in elder ages farre past many of our cold Gospellers, it is a signe that there bee but a few righteous men on earth. And if here we shall finde in our selues much rebellion and hypocrisie, yet marke ener our chiefest drift in all our actions: for it is one thing to doe a thing for hypocrisie, and another thing mixt with hypocrisie. The third marke is euen to proceede on in euery good grace, and in all obedience, not to stay in the beginning, or to slide backe when we are gone  
some-

Psal. 119.6.

somewhat forward. And yet here Gods children may both linger & fall: but they mislike and mourne for their lingering, and if they fall, they take better hold of Christ in a new repentance: and because by their fall they haue lost much ground, they run the faster and cheerfuller in the rest of their race. The fourth note of a righteous man is to loue righteous manners, and righteous matters, as well in others as in our selues: we must loue our superiours before vs, to follow them; our equals to confirme them, and to be confirmed by them; our inferiours to instruct them, and to helpe them forward in the waies of godlines. And thus farre this treatise.

The fourth portion of this booke containeth his short notes of election. The fift treatise is of a contract before mariage. And here first for the commendation of this holy contract hee vseth these arguments following.

1 That it seemeth the light of nature commends it, for that the verie Heathen did like and approue it.

2 Our blessed presidents set before vs in holy Scripture, they likewise recommend it in their practise.

3 The holy Law inflicting the same punishment for the pollution of parties contracted which it doth vpon adulterers, argueth a contract to be a speciall promise greatly respected of God. In the next place he sheweth, that a contract is a preparation of the parties contracted, by prayer and instruction, to present themselves for mariage in a speciall time appointed, publicly before God and his congregation. Lastly, he giueth the parties contracted many holy instructions and exhortations, all grounded vpon the articles of faith and the decalogue. Thus farre the contract: an argument greatly desired (I am well assured) of many, because so few in our age haue written of it.

Now the sixth part followeth, and that is a very large and learned treatise of the Sabbath: the principall contents whereof (as briefly as I could contract them) I haue disposed in this order. First he sheweth the necessitie of this argument from the inconuenience of breaking, and the commodities and blessings of keeping the same.

2 Inconueniences are many set downe, in respect of the wicked and vbeleeners, as also the true beleeners in the Church of GOD, which moue many scruples eöcerning it, for that they are not thoroughly taught nor perswaded of it. The commodities and fruites also which follow the right understanding and obseruation of the Sabbath are many and great:

for



for that this day is the Lords markes day, wherein he laies open the manifold graces of his holy spirit.

The method of handling this argument may be thus:

- |                       |  |
|-----------------------|--|
| 1. The Commandements. | { 1. Affirmative.<br>2. Negative.       }       The rest not so.                     |
|                       |  |
| 2. The reasons.       | 1. From the end, in the word Remember.   |
|                       | 2. From the authoritie of the law-giuer: The seuenth day is the Sabbath of the Lord. |
|                       | 3. From the equitie of it: Sixe daies thou shalt worke.                              |
|                       | 4. From proportion of the Lords owne example in the creation: For in fixe daies, &c. |

A fift reason may be couched under all: from the time of the first institution; if before the law it was so effectuell to keepe out sin, then much more needfull now, to reuener vs from sinne, and to keepe vs being reuenered.

3 Generally he noteth how this commandement is for words larger, and for reasons fuller then any other commandement: because men will neither in reason so soone admit it, nor in affection be so readie to embrace and practise it. For thus hath he done with all the rest of the commandements, which finde least intertainment and loue among men.

4 This commandement alone hath a preface in the word Remember: where we be taught in this first reason, that if we desire to know and to obey God according to the first and second tables, remember this law set (as it were) betweene both. Secondly, that this law was giuen before, and alwaies practised in the Church of God, Exod. 16. before the promulgation in Sinai. Wherefore it is not ceremoniall, as some phantastically haue conceived. He addeth many reasons, this speciaall argument is one. The first end is the principall, sanctifie the Sabbath was the first end, and it is the principall.

5 The second reason is from the equitie of the law, that the Lord granting vs freely sixe daies to tranel and to marchandize for our selues, we should not presume to intermeddle or to inuade the Lords own day the 7. day reserved for himselfe. And here againe (against the aduersaries) he saith, if these commandements be ceremoniall, then the permission of fixe daies for worke also is but of the same nature.

6 The third reason is taken from the authority of the law-giver, the Sabbath of the Lord: because it must be wholly spent upon the Lord, or in attending and waiting on him. If the Iewes had need of this whole day for their instruction, &c. then haue wee neede as well as they, that being freed from the manifold distractions of our callings, wee might wholly giue our selues to the worship of God commanded in the Gospell.

7 The fourth and last reason is drawne from the proportion of Gods owne example, In fixe daies God made, &c. where hee sheweth that God hath promised a speciall blessing to this day, in the true sanctification of it.

8 After all this he meetes with very speciall objections, which are brought by aduersaries to preiudice the doctrine of the Sabbath, against the morall obseruation of it. And here to know what is morally and ceremonially commanded in the old Testament, he giueth vs this speciall rule, when a thing is urged to the Iewes, and hath a peculiar reason made properly to the Iew, then as it begun with the Iewes, it ceased with the Iewes: but when the reason of the thing urged is not peculiar to the Iewes, but also belongeth to the Christians, then the thing commanded is common to Iew and Gentile. Like reason  
like Law.

9 The Gentiles by the light of nature can no more see the true Sabbath of the Lord, then the pure meanes and manner which the Lord hath appointed for his worship. The morall law and the naturall law differ: for albeith the morall law be the explaining of the natural law, yet it doth not follow, that that which is in the moral law, is no more then that which is in the law of nature.

10 Having shewed the morall use of the Sabbath to concerne the Gentiles as well as the Iewes, and answered all objections to the contrary: in the next place he teacheth the obseruation of it, how it is to be kept, and how it is broken; what are the publike exercises of the Sabbath; with what care and conscience we should prepare our selues to meete the Lord on the Sabbath; how wee must attend upon him for the time present in the congregation: and lastly, what our priuate exercises must bee after our departure from the publike assemblee.

11 In the second part or negative, he sheweth vs in this law what Strange works are forbidden: and them all he referreth to these two heads. First, as Iron mills, all workes of our ordinarie calling. Secondly, all lawfull recreations. Con- and such like, must rest on cerning the first kinde, bee they more vsuall or lesse vsuall, no question the Sabbath. would

would be made, if men were as wise to serue God in diuiding the times and seasons for the easements of their bodies, and refreshing their soules on the Sabbath, as they bee polutike for the increase of their worldly substance. And as concerning lawfull recreation on the Sabbath day: if labour be forbidden in seede time and harvest, much more pleasure all the yeere long: if things more needfull for the preservation of life, to the glorie of God be disallowed; then assuredly, these lesse needfull cannot bee allowed. Againe (saith he) the zeale of worldlings may shame vs in our securitie: for so long as any profit drops on them, they giue no place to pleasure. Behold the policie and painfulness of the world may teach vs what wee ought to doe for our soules. And thus farre of the compendious summe of the treatise of the Sabbath. Of this argument I found three very good copies: after due examination and conference had, I haue here published the best in my iudgement, both for matter and forme, in the best manner that I can. This worke hath been in many hands for many yeeres, and hath giuen light to some, and I trust shall giue further occasion to others to trauell yet more herein for the good of posteritie. And whereas so many in all Churches in these daies passe by this argument of the Sabbath, & that other of tithe, as meere shadowes and ceremonies: it were to be wished, that as this reuerend man of God, and master D.B. haue painfully trauid in the one: so the learned and faithfull seruants of Christ, would communicate their knowledge and iudgement of the other, vnto the Church and people of God.

The 7. portion is short, but containeth very effectual and comfortable rules, and directions for afflicted consciences.

The 8. and last part or treatise, teacheth vs very profitable and necessarie rules for the reading and vnderstanding of the holic Scripture, which be these:

1. That Gods people which will profit by preaching, must remember to attend carefully the reading of the holy Scriptures: for that none (saith he) can so well profit by preaching, as they that haue been trained up in reading the Scriptures, or hearing them read.

2. Next to profit by reading of the Scripture, he requireth eight speciall things to be obserued. 1. Diligence. 2. Wisdome. 3. Preparation. 4. Meditation. 5. Conference. 6. Faith. 7. Praefise. 8. Prayer.

1. Dili-

1 Diligence maketh a rough way plaine and easie: here keeps an even course, and perseuere without wearines or starting from it.

2 With diligence desire to ioine wisdom: for choise of matter what, of order how, of time when, to reade. For matter search things reuealed, and hunt not after things not reuealed. In things reuealed, seeke after things most necessarie, and then things lesse necessarie. For order, first \* Genealogies desire to lay the foundation of Christian religion, then build vpon it, as God giues the increase of faith and knowledge. For time, wee must not reade alwaies, but keepe our appointed times. The Sabbath day wee may spend a great part of it in reading: the weeke daies, in the morning, at noone, and euening, when we may redeeme the day from the workes of our calling.

3 Again, a due preparation is required, whereunto appertaine: first, the feare of Gods Maiestie, which serues well to correct the pride of reason, and to subdue our affections, and so to fit vs for the schoole of Christ. Secondly, faith in Christ, for that be alone openeth our vnderstanding, that we may vnderstand the Scriptures. Thirdly, great desire in the heart to feede vpon the good word of God. Luk. 24. 45.

4 The fourth propertie is meditation, which is the life of all good learning, and makes that we haue heard to be our owne: and this is twofold: first of the minde or vnderstanding, discoursing of things read or heard. Secondly of the affection, when liking any thing in iudgement, wee labour that it may worke also vpon our affections. Here this rule is to be noted, that meditation without reading is erronious, and reading without meditation barren.

5 The fift helpe here is conference. For if in naturall things, and in all things appertaining to this life, man standeth in neede of the helpe of other men, much more in spirituall things.

6 The sixt propertie after reading, meditation, and conference is faith, which he requires as an increase of that foregoing preparation. We must beleue in Iesum Christ by a generall faith going before: but we must vse (saith he) all the means before named, to increase our knowledge and faith in all particulars after.

7 The seventh is practise: for this is a good way to increase our store, to put to good vse that mediocritie of knowledge, and gifts we haue receiued. And assuredly according to Christs words, we see by daily experience their gifts decay, which put them not in practise.

8 The

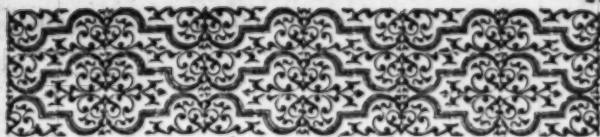
8 *The eight rule or propertie is prayer and thanksgiving With this bewils vs to begin, to continue, and so end this whole worke. Like as wee haue no tile to meate and drinke without prayer: so (saith he) they bee impudent that doe touch Gods booke without prayer. And here he requires also a spirituall thanksgiving: for (saith he) if this be needfull for corporall foode, how much more for spirituall, be thankfull for any light and for every good motion which proceedeth from Gods spirit? And thus farre the compendious summie of all these treatises.*

Now (Right Worshipfull) this holie worke I recommend to your protection: first, because I knew not any in heart more affected towards that reuerend man Master *R. Greenham*, who was the author of them all. Againe, this worke in part appertaines to one of your Worshipps by a former dedication. And therefore I am the more bold to recommend it thus amplified and enlarged vnto you both. And the rather, for that Gods good spirit hauing so knit your hearts together in the holie faith of Christ, I may not doubt, but that this and the like blessings proceeding from the same spirit, must delight your spirits, and finde grace and acceptation with you. I haue much presumed on your Christian patience: I commend you with all yours to the tuition of the Almighty.

*Anno Dom. 1599. April 30.*

Yours to vse in Iesus Christ:

HENRY HOLLAND.



# THE FIRST TREATISE for an afflicted Conscience, *upon this Scripture.*

Prouerbs 18. 14.

*The spirit of a man will sustaine his infirmitie: but a wounded spirit  
who can beare it?*



His Scripture is not onely worthie to be grauen in steele with the pen of an Adamant, and to be written in letters of gold: but also to bee layd vp and registred by the finger of Gods spirit in the tables of our hearts. Which sentence briefly speaketh thus much vnto vs, that what trouble befalleth a man (his minde being vnappalled) he will indifferently beare it out: but if the spirit of a man be once troubled and dismaied, he cannot tel how to be deliuered. And no marueile: for if the minde of man bee the fountaine of consolation, which ministreth comfort vnto him in all other troubles; if that become comfortlesse, what shall comfort it? If it be voide of helpe, how shall it be helped? If the eye which is the light of the bodie be darknesse, how great is that darknesse? If the salt which sauoureth all things be vnfaourie, for what is it good? If the minde which sustaineeth all troubles be troubled, how intolerable is that trouble? To shew this the better, I will first declare how great a punishment of God this wound of conscience is. Secondly, I will teach how this trouble of minde may bee preuented and adoyded. Lastly, I will set downe how Gods children falling in some measure into this affliction of spirit, may be recouered out of it.

The mind cast  
downe, what  
shall comfort  
vs?

Parts to be  
considered.

For



For the first, the grievousnes of his maladie is seene, either by some due consideration of the persons that haue felt it: or by some wise comparison made betweene this griefe of minde, and other outward griefes incident vnto man.

Persons afflicted in minde.

The persons in whom we may consider this wound of spirit, are either meere naturall men, or such as be renewed by the spirit of God. The men meere naturall are either the Heathen, such as neuer knew God in Christ, or carnall professors, such as haue not professed Christianitie aright. If we looke among the Heathen, how many of them haue willingly gone vnder pouerty and haue been content to vnburthen themselves of all worldly treasures? How some of them (whilest their mindes were not delected) haue suffered imprisonment, exile, and extreame tortures of body: rather then they would betray their countries? How many of them haue deuoured many iniuries, and borne outward troubles, with some ease and with no resistance, whilest their mindes were at libertie? And yet looke not into the meanest, but the best and most excellent men among them, euen their wise Philosophers, sweete Orators, and exquisite Poets; who in bearing and forbearing thought the chiefe point of vertue to consist; and ye shall see, when once some great distresse of mind did wound them, some would make an end of it by preparing a cup of deadly poyson: some would violently and voluntarily run on the enemies pikes: some would throw down themselves from high mountaines: some would not sticke to stab most monsterously their owne bodies with daggers, or such like instruments of death: al which men would seeme to haue great courage in sustaining many harmes, so long as their mindes were not ouermastered. But when their diuine and supreme essence (which they acknowledged to be God, did by his power crosse and ouerturne their wittie deuises and headstrong attempts, so as without hope of remedie they were hampered in peniuenes and sorrow of minde: then not being able to turne themselves vnder so heauie a burthen, they shrunke downe, and by violent death would rid themselves of that disquietnes and impatience of their troubled mindes.

The courage of heathens, not disquieted in mindes.

But let vs come neerer; and whether we behold the Papists, or the Familie of loue, or the common sort of Christians, we shall see they will passe quietly through many afflictions, whether

# FOR AN AFFLICTED CONSCIENCE. 225

wher for that they haue a spirit of slumbering and nunnes cast vpon them; or whether because they haue brawned themselues through some senselesse blockishnes, as men hewen out of hard oakes, or grauen out of marble stones I know not: But yet when the Lord shall let loose the cord of their consciences, and shall set before their faces their sinnes committed; see what fearefull ends they haue, whilest some of them by hanging themselues, some by casting themselues into the water, some by cutting their owne throates haue ridde themselues out of these intollerable gifts. Now wherein is the difference that some die so senselessly, and some dispatch themselues so violently? Surely the one feeling no sinne, depart like brutish swine; the other surcharged with sinne, die like barking dogs.

Papists dis-  
quieted in  
minde.

But let vs come to the children of God, who haue in some degree felt this wound of minde; and it will appeare both in the members and in the head, of al burthens to be a thing most intollerable to sustaine a wounded conscience. And to begin, let vs set in the first ranke Iob, that man of God comended vnto vs by the holy Ghost for a myrror of patience; who although for his riches he was the wealthiest man in the land of Huz; for his authoritie, might haue made afraid a great multitude; and for his substance was the greatest of all the men in the East: yet when the Sabeans came violently and tooke away his cattell; when the fire of God falling from heauen, burnt vp his sheepe and his seruants; when the Caldeans had taken away his Camels; when a great winde smote downe his house vpon his children, although indeede he rent his garments, which was not so much for impatience, as to shew that he was not senselesse in these euils: yet it is said that he worshipping blessed the name of the Lord, saying: *Naked came I out of my mothers wombe, and naked shall I returne thither: The Lord giueth, and the Lord taketh away, blessed be the name of the Lord.* But behold when at the strange conference of his comfortles friends, his minde began to be agast, which was not so in all his former triall; when his conscience began to be troubled, when he saw the Lord fasten in him sharpe arrowes, and to set him vp as a Butte to shoote at; when he thought God caused him to possesse the sinnes of his youth, this glorious patterne of patience could not beare his griefe; he was heauie, and now may commend the

Iob.

Q

image

David.  
Ezekiah.  
Jeremiah.

image of a wounded spirit, to all that come after: David, a man chosen according to the Lords own heart: Ezekiah, a pure worshipper of God, and carefull restorer of true religion: Jeremiah, the Prophet of the Lord, sanctified and ordained to that office before he was formed in his mothers wombe, were rare and singular in the graces and fauour of God: yet when they felt this wound pearcing them with griefe of heart, they were as Sparrowes mourning, as Cranes chattering; as Pellicans casting out fearful cries, they thought themselves as in the graue, they wished to haue dwelt solitary, they were as bottels parched in the smoake, they were as Doves mourning, not able without sighes and grones to vtter their words, their hearts cloue to the dust, and their tongues to the roofof their mouthes.

Christ Iesus,  
an example  
most comfor-  
table for all  
afflicted con-  
sciences.

But aboute al (if these were not sufficient to perswade vs in this doctrine) there remaineth one example, whom we affirme to be the perfect anatomie of an afflicted minde. This is the Lord and Sauour Iesus Christ the image of the father, y head of the body, the myrrour of all graces, the wisdom, righteousnes, holines, and redemption of all the Saints, who sustained the crosse euen from his youth vpward: and besides pouerty, basenes, hunger, did willingly go vnder the great trouble of contempt and reproach, and that among them where he should haue had a right deserved honour, in respect of the doctrine he taught them, and in regard of the manifold myracles he wrought among them; as the healing of the sicke, the giuing sight to the blinde, the restoring of life to the dead; this vnkindnes neuertheless, did not so much strike into him. But at what time he was set as a Sacrifice for all, when he was to beare our infirmities, and carie our sorrowes, at what time he was plagued and smitten of God, humbled and wounded for our transgressions, when he should be broken for our iniquities, and the chastisement of our peace was vpon him; then he cried out, *My soule is heauie euen vnto the death*: Then he prayeth, *Lord if it be possible, let this cup passe from me*. But how prayeth he? euen with sweating: how sweateth he? euen drops of bloud: How long prayeth he? three times: When ends his agonie? not vntill he was dead: What said he being readie to depart? *My God, my God, why hast thou forsaken me*? Was this for his humane death, as some haue imagined? No, no, wicked men haue dyed without complaint,

complaint, whose patience then might seeme to exceede his; it was his suffering in his humane spirit, which incountred with the wrath of God, his Godhead suppressing it selfe for a while: he suffered indeede many torments in bodie, but much more heauily did the wrath of God lie vpon his soule.

If this consideration of an afflicted spirit in these examples do not sufficiently shew, what a grievous thing it is to sustaine a wounded conscience: let vs proceede to the comparing of this with other euils which fall into the nature of man. There is no sickness but Physicke prouideth for it a remedie; there is no sore but Chirurgerie will afford it a saluē; friendship helpeth pouer- tie: There is no imprisonment, but there is hope of libertie; Suite and fauour recouer a man from banishment; authoritie and time weare away reproach: but what Physicke cureth? what Chirur- gerie salueth? what riches ransometh? what countenance beareth out? what authoritie aswageth? what fauour relieueth a trou- bled conscience? All these banded together in league, (though they would conspire a confederacie) cannot helpe this one dis- tresse of a troubled minde: and yet this one comfort of a quiet minde doth wonderfully cure, and comfortably aswage al other griefes whatsoeuer. For if our assistāce where as an host of armed souldiers; if our friends were y<sup>e</sup> princes and the gouernours of the earth; if our possessions were as large as betweene the East and the West; if our meate were as Manna from heauen; if our appa- rell were as costly as the Ephod of Aaron; if euery day were as glorious as the day of Christs resurrection: yet if our mindes be appalled with the iudgements of God, these things would little comfort vs. Let experience speake: If a troubled minde impa- reth not health, drieth not vp the blood, wasteth not the marrow, pineth aboaway the flesh, consumeth not the bones, if it maketh not all pleasures painful, and shortneth not this life: sure no wise- dome can counsell it, no counsell can aduise it, no aduise can as- swage it, no aswagement can cure it, no eloquence can per- swade it, no power can ouercome it, no scepter will affray it, nor inchanter can charme it: And yet on the contrary, if a man languish in sickness, so his heart be whole, and is perswaded of the health of his soule, his sickness doth not grieve him: If a man be reproched, so he be precious in the sight of God and his Angels,

True peace  
of mind how  
comfortable.

what losse hath he ; If a man be banished, and yet doubteth not that heauen is his countrie, and that hee is a citizen among the Saints, it doth not appale him : If a man be in trouble, and findeth peace of conscience, he will quietly digest his trouble. But if the minde be troubled, who dareth meete with the wrath of the Lord of hosts ; who can put to silence the voyce of desperation ? who will step out and make agreement with the hells to spare vs ? who dare make a couenāt with the diuel; that he would lay no claime vnto vs ? If the a good conscience helpeth al euils, and all other benefits in this life, in themselves cannot helpe a troubled conscience ; we see it true in prooffe, which here is in prouerbe, *The spirit of a man will sustaine his infirmities: but a wounded spirit who can beare it?*

Againe, in all other afflictions we may haue some comfort against sinne; this is euer accompanied with the accusation of sin. A man may be sicke, reproched, impouerished, imprisoned, and banished; and yet in all these haue a cleere conscience; his owne heart telling him that there is no speciall cause of these crosses in him, but that he may suffer them for the triall of his faith, or for righteousness sake and well doing. But when the spirit is wounded, there is still a guiltines of sinne, and when a mans spirit is troubled, he suspecteth all his waies, he feareth all his finnes, he knowes not what sinne to begin with; it breedes such hurly burlies in him, that when it is day he wisheth for night; when it is night he would haue it day, his meate doth not nourish him, his dreames are fearfull to him, his sleepe oftentimes forsaketh him: if he speaketh, he is little eased: if he keepeth silence, he boyleth in disquietnes of heart; the light doth not comfort him, the darknes doth terrifie him.

To prosecute our comparisons ; where all other euils are the more tolerable, because they bee temporall, and pursue vs but to death: this not being cured endeth not in death, but becommeth eternall. For euen the heathen men thought that death was the end of all miserie : the perswasion whereof made them (being in some miserie) to make an end of themselves, & hasten their owne death ; as Satan doth make many now adaies to doe, who are ignorant of the hels, which is a place of farre greater paines then any they cā suffer in this world whatsoeuer: for a tormented conscience,

science, if before it was begun, is now continued; or if it was not before, now beginneth, and neuer endeth world without end. For though true it is, that sicknes, pouertie, imprisonment or banishment haue ended their tearme in death; yet a wounded heart which was temporall in this life, is now eternall after this life: that which before death was in hope recoverable, is after death made vncurable and vurecouerable. It is good therefore to consider, if euen in this life the torment of conscience be so fearful; how much more grievous is it to sustaine it in hel, where that is infinit, which here is finit; where that is vnmeasurable, which here is measurable; where is the sea of sorrow, whereof this is but a drop; where is the flame of that fire, whereof this is lesse then a sparke?

But to shut vp this argument: Some there haue been throughout all their life time, haue bin free from all other troubles, so as either they felt the not at all, or else in very final measure, & by y meanes neuer knew what outward trouble meant. As for example, some men there haue bin, who for sicknes neuer knew the headach; for pouertie, neuer knew what want meant; who for discredit, were neuer euill spoken of; who euer put far from them the euil day of the Lord; who made a league with death as it weare, and a couenant with hell; who thought they could crucifie euery crosse, rather then come vnder any crosse: yet they could neuer escape a wounded conscience, either in this life, or in the life to come. True it is, that Gods children by faith and repentance do often escape it, but the wicked, and such as are borne vnto it, as to their sure inheritance, the more they flie from it, the more it persueeth the. If we haue transgressed the Ciuill Lawes, the Iudge by bribes may be corrupted; if a man haue committed some capitall offence, by flying his countrie he may escape the Magistrates hands: but our consciences telling vs that we haue sinned against God, what bribe shall we offer? or whither shall we flie? whether shall we goe from his spirit? or whither shall we goe from his presence? If we ascend into heauen, is not he there? If we lie downe in hell, is he not there? If we flie to the vtmost parts of the sea, is he not there also? There needeth no apparitor to summon vs, there needes no Bayly arraunt to fetch vs, there needes no accuser to giue in against vs; sinne

Vnbeleeuers  
by violent  
deaths do not  
end, but begin  
their tor-  
ments.

honestall  
a life may  
not be  
the end

the more  
the more  
the more  
the more  
the more  
the more

A tormented  
conscience  
cannot flie  
from God.



will arrest vs, and lieth at the doore, our owne consciences will impannell a Quest against vs, our owne hearts will giue in sufficient euidence, and our own iniquities will pleade guiltie to our owne faces. Thus we see both by the experience of them that haue suffered the wound of the spirit, and by the comparing of it with other euils; what a waight most grievous, and burthen intolerable it is to haue a tormented conscience.

The second  
part of the  
first diuision.

Now let vs shew how we may preuent, and by what meanes Gods children falling into some degrees of it (for if it rage in extremitie, it is an euill vnrecoverable) may safely and quietly be deliuered from it. And here a iust complaint is to be taken vp, and it is a wonder to be marked (if we may wonder at Gods workes) that we see many so carefull and watchfull to auoide other troubles, and so few or none take any paines to escape the trouble of minde which is so grievous. We see men louing health and loathing sicknes, in diet temperate, in sleepe moderate, in Phisicke expert, skilfull to purge, and to auoide such corrupt humors, which in time may breede (though presently they doe not bring foorth) some dangerous sicknes: yet to auoide the diseases of the soule, no man abateth his sleepe, no mā abridgeth his diet, no man prepareth phisicke for it, no man knoweth when to be full, and when to be emptie, how to want and how to abound. Others caried away with the loue of riches, and verily lie to fall into pouertie, will not sticke to rise early, to take sleepe lately, to fare hardly, to teare and taw their flesh in labour by land and by water, in faire and foule weather, by rockes and by sands, from farre and from neere: and yet to fall into spirituall decays, to auoid the pouertie of conscience, no man taketh such paines; as though saluation and peace of minde, were not a thing worthie the labouring for. Some ambitiously hunting after honour, and not easly digesting reproches, behaue themselves neither sluggishly nor sleepily; but are actiue in euery attempt, by loue and by counsell, by prudence and prowesse, by wit and by practice, by labour and learning, by cunning and diligence to become famous, and to shun a diuill reproch: yet to be glorious in the sight of God and his Angels, to fall before the heauens, and in the presence of the Almighty to be couered with shame and confusion of conscience, we make none account, as they, who  
neither

How wise man-  
ny be to pre-  
uent many e-  
uils, and how  
few labour to  
preuent afflic-  
tions of mind.

neither vse any meanes to obtaine the one, nor auoide those occasions which may bring the other.

Others vnwilling to come within the reach and daunger of the law, that they may escape imprisonment of body, or confiscation of goods, will be painfull in penall statutes, skilfull in euerie branch of the ciuill law, and especially will labour to keep themselves from treasons, murthers, felonies, and such like offences deseruing the punishment of death: yet when the Lord God threatneth the seizure both of soule and bodie, the attaching of our spirits, the confiscating of our consciences, the banishing of vs from heauen, the hanging of vs in hell, the suspending of our saluation, the adiudging of vs to condemnatiō for the breach of his commandements, no man searcheth his eternall law, no man careth for the Gospell, neither the sentence of euerlasting diuorcement from the Lord, neither the couenant of reconciliation is esteemed of vs.

And to reach our complaint one degree further. Behold, the more we seeke outward pleasures, & to auoide the inward trouble of minde, the more we haste and runne into it, and suddenly plung our selues in a wounded spirit ere we be aware. Who possiteth more to become rich, who hopeth lesse to become poore then the marchant man? who aduentureth great treasures, who hazardeth his goods, who putteth in ieopardie his life; and yet suddenly he either rusheth vpon the rocke of hardnesse of heart, or else is swallowed vp of the gulph of a despairing minde: from which afterwards he cannot be deliuered with a ship ful of gold. Wofull prooffe hath confirmed, how some men (wholly set on pleasures, such as could not away to be sad, and hedged vp alwaies of godly sorow) haue had their tables made snares, and euen their excessse of pleasures, hath brought excessse of sorowes: and whilest they laboured to put the euill day farre from them, they haue vsed such follies, as haue been the most bitter and speedie hangmen of their fearfull and trembling consciences.

Couetous.

There be some of another sort, who neuer dreaming of a troubled minde, haue had their hearts set on nothing but how they might get some great fame and renowne: and therefore haue slipped into such vaine glorious attempts, & foule flatteries, as they haue not only lost the peace of their consciences, but also fallen

Ambitious.

gaubai

Q 4

moft

most deeply into reprochfull shame, which they sought to shun. Now as the peace of conscience and ioy of minde is such a treasure; as the eye hath not seene, the eare hath not heard; nor the tongue expressed, but passeth all vnderstanding; so the wounded spirit is such as the eye hath not seene it, the eare hath not heard it, nor the tongue vttered: but passeth all vnderstanding. And as they onely know what the peace of minde meaneth; that feelee it: so they alone can in trueth speake of a troubled minde, that haue tasted of it by experience.

How we may  
be preserved  
fro the wound  
of Conscience.

But let vs shew what way is to be vsed to keepe vs from this wound of the spirit. It is the vse of Physicke, as to cure vs of diseases when we are fallen into them; so to preserve vs from sicknes before it hath take hold of vs: it is the power of the word, as to assuage the trouble of conscience, when it doth once presse vs; so to preuent it before it hath ouertaken vs. It is a chiefe point of worldly wisdom not to tarie for the vse of Physicke vntill we be deadly sicke; but to be acquainted with Gods mercifull preferuations to defend vs from it: likewise it is a chiefe policie of a godly Christian, not onely to seeke comfort when the agonie is vpon him, but also to vse all good helps to meete with it before it comes. And we condemne them of follie, who will not as well labour to keepe themselves out of debt, as to pay the debt when they owe it: so it is a madnes not to be as circumspect to auoide all occasions; which may bring trouble of minde vpon vs, as we would be prouident to enter every good way which may draw vs out of this trouble, when we haue once entred into it.

Preseruatue  
against afflictions  
of minde.

The remedies preseruatue, are first the searching of our sins, and then the examining of our faith.

The searching of our sinnes, is either the due acknowledging of our sinnes, or the true sense and feeling of our sinnes. The acknowledging of our sins, is either of those that be past, whether we haue vnfeinedly repented vs of them: or of those which be present, whether we be truly grieved for them.

Thirdly, of those secret corruptions, which in the course of our life are likely to come; whether wee are reverently afraide of them, and resolute to suppress them with all our induour.

Concerning sins past, we must talke to minde the sinnes done of old, in our youth; in our middle age; in our old age; that we  
iudging

iudging our selues, may not be iudged of the Lord; that accusing of our selues, Satan haue no occasion to accuse vs; and throwing downe our selues before the Lord, he may lift vs vp. For many going quietly away, and sleeping in carnall securitie (notwithstanding the sins of their youth) and neglecting to make conscience of their sins done long agoe; suddenly haue fallen into such horror of minde, that (the violent remembrance of all their sinnes surcharging them) they haue been ouerwhelmed.

This examination doth then rightly proceede, when it reacheth to the errors of this life, and to the sins of our youth; because many men (euen from their childhood, by a ciuill righteous life) hauing escaped grosse sinnes, wherewith the world could neuer charge them, haue notwithstanding caried the burthen of their secret sinnes done in their youth. Dauid (Psal. 25. 7.) prayeth the Lord, not to remember the sins of his youth: Iob (23. 6. the man of God) confesseth that the Lord writing bitter things against him, made him to possesse the iniquities of his youth. What, shall we thinke that Dauid or Iob were giuen to notorious wickednes in their youth? No, they knew they were subiect to youthfull wantonnes & vnstaiednes of their affections; which though it did not burst out, yet it made them lesse carefull to glorifie God; which loosenes, the way to leaudnes; which weaknes, the way to strange vanities; which wantonnes, the way to open wickednes, is euen in the best of Gods children in the daies of their youth: which being afterwards in the time of their regeneration, brought (as it were) to iudgement, and laid before their consciences, doth cause them to repent.

But here is a thing to be blushed at, which maketh mens cares to ringle when they heare it; that many men (farre no doubt from this true repentance) can largely indeed discourse of the things done in their youth: but in such a brauerie, with such boasting, and pleasing of themselves in the remembrance of them, as besides that they prouoke others to sin in the like, and set themselves a flat back by as against repentance, and this christian examination; they seem to renew the decayed colours of their old sinnes, with the fresh suite of their second pleasures therein. But alas, what pleasure haue they in those things, whereof they haue no profit? what profit haue they of those things whereof they

Sinnes of youth.

To glorie in sins of youth.

should

The leauing  
of sinne is not  
the repenting  
of sinne.

should be ashamed? Neither in this streine can we forget the madnes of them, who may seeme to step one degree farther towards this examination of sin then did the former; by thinking that the leauing of sin, and repenting of sin is all one. Against these both daily experience & the word of God doth sufficiently declaine. Iosephs brethren (Iacob his sonnes) who deuised euill against their brother, put him into the pit, and sold him vnto strangers; did cease from this crueltie: but yet they are not read to haue remembred their sins with any remorse, vntill thirteene yeeres after the sin was committed; as we may see in the proceffe of the historie. Dauid had left his sins of murder and adulterie (as thinking all quiet and well) the space of a whole yeere; after which time (being adonished by the Prophet Nathan) he repented of it. And experience hath tried in many, that haue had some working of God in them, that though they left their sinnes many yeres ago, yet because they repented not truly for them, they haue rebounded vpon them with terrible sights and fearful visions, to humble them, and to bring them to a serious examination of them, being done and left long since. Examples whereof we neede not fetch from farre; seeing so many preachers as are acquainted with fearfull spirits will giue witnes hereof. The fruite of which amazed mindes for sins alreadie left, is ours, to beware of sins which are to come. And that other mens harmes may teach vs blessed wisedome, let vs labour not onely to leaue sin, which one may do for profit, for feare, for praise, or for wearisomnes: but also to repent of it for conscience sake.

Examination  
of sinnes after  
our calling.

This examination of our sinnes past, must be partly of those that we committed before our calling, and partly of those which were done after our calling. Every man (especially hauing his reason reformed by the word of God) wil grant an examination of the life, before our true knowledge of God in Christ, to be most needfull. But it may be some will thinke that we neede not to be so precise in the searching of those sins, which were after our knowledge. But seeing of all other sins these bite sorest, and pearce deepest, for that they are aggravated with all the mercies of God going before, and sin is then most sinfull, when after we know the trueth, after we haue been deliuered from sinne, after we haue been inlightened with the grace of God, we haue salne

into

into it: I thinke that an examination most specially ought to be had of these finnes: Wherefore to iterate our former examples in a new matter, as we may see the former kind of examining of our finnes before our calling, in the sonnes of Iacob: so we haue a patterne of the latter in the practise of the Prophet Dauid, who at the hearing of his sin was so troubled in his spirit, that he could not rest in the Prophets speech, telling him that his sin was forgiven him, but stil was disquieted, as one vtterly forsake of God, and could finde no comfort of Gods spirit in him. For as it fareth often with sores, it cometh to passe in sins, we are loath to haue our wounds often grated vpon, we cannot so well away to haue our sores rifled, seared, and lanced; but fed with healing salues: so we are hardly brought to haue our consciences ground, or our finnes ransacked, sifted, searched, and ripped vp; but would still haue the plaistered with sweet promises, and bathed in the mercies of God: whereas it is farre safer before incarnatiue and healing medicines, to vse corrosiue and mundifying waters, without which though some sores may seeme to close and skin vp apace, yet they proue worse, and being rotten stil at the core; they haue aboue a thin skin, and vnderneath dead flesh. In like manner, we would cloake, we would hide and couer our finnes, as it were with a curtaine: but it is more sound Chirurgerie to pricke and pearce our consciences with the burning iron of the Law, and to cleanse the wound of the soule by sharpe threatnings, least that a skin pulled ouer the conscience for a while, we leaue the rotten corruption vncured vnderneath; and so we be constrained to cry out of our sins openly. As it is a follie then to dissemble our sores whilest they be curable, and after to make them knowne when they be growne vncurable: so it is as great follie to dissemble our sins whilest they may be remedied, and so after be constrained with shame to blaze them abroad when thou maist thinke them remediable. But of this by the way, because we shall more largely touch it in the last part to come.

Sinnes like  
sores.

Couer not thy  
sinnes.

It is sufficient to commit sinne before knowledge, but after some good light of the spirit to sinne, breedeth either hardnes of heart, or a troubled spirit; both which we shall auoide, if in truth we be carefull to watch ouer our affections, and beware that after our delinerie we fall not into sinne againe.

Sinnes after  
knowledge.

Seuerall



A blessed  
thing to be a-  
waked and  
grieved by  
checks of con-  
science.

Seuerall men subiect to seuerall sins, haue their seuerall checks in their consciences: some are overcome with wrath, and yet after the moodie fit they can tell that the wrath of man doth not accomplish the righteousness of God: some are subiect to lust, & afterwards they say, it profiteth them nothing: some are giuen to a continual course of vanitie, who notwithstanding can say, that mans life hath another end: some slip deeply into worldlines, & yet they be often wakened with most terrible checkes of conscience. Well, blessed are they whose hearts be truly grieved; and let them beware that make dalliance with sin: for either hardnes of heart will ouertake them, or a troubled conscience will confound them. Wherefore it comes to passe, that many spending their bodies on lust, lament y<sup>e</sup> euer they so abused their strength: many giue too much to the pleasure of this life, had grieve come vpon them, to remember how they haue spent Gods graces, lauished his good gifts, & mispent their time; or else, if they haue not this grieve, they fall into voluptuousnes, and draw such a thicke skinne vpon their hearts, as will cause the strongest denouncings of Gods iudgements to rebound, be they driuen on neuer so hard. And sure it is the sin of this world, that men being controled in their consciences, whilst they are a praying, & feele a secret charge laied against them, to beware of guile in buying and selling; either haue these checkes lesse and lesse, and so they grow to be prophane; or else afterward they are wonderfully wounded, y<sup>e</sup> they haue bin so worldly, so greedily pursuing earthly things; so coldly procuring heauenly things. Thus euen our priuy thoughts (not profited by) are breeders of farther trouble.

Remedie.

Sinnes of omission.

Now the remedie against this trouble is willingly & wittingly not to cherish sin, to wish that the minister should touch our most priue and secret sins, to be glad priuately to be admonished, to profit by our enemies whe they do reproach vs; and rather to desire (in such a case) to be humbled, than to suffer our selues to be flattered. This trying of our selues must yet stretch it selfe further, not only to the committing of euil, but also to the omitting of good. As when (after some good working and feeling of the spirit) we begin to fight and conflict with our owne consciences, saying: though I must pray, I must haue time also to provide for my family: if I go to heare the word of God surely I shal  
be

be in danger to lose this profit: if I thus attend vpon the exercises of religion, I shall be cut short in the vse of my pleasures. Wherefore it shall be good to search our hearts, not only in the carelesse not vsing of the meanes; but also in the negligent watching ouer the fruites of the meanes: saying to our selues in this manner; I haue heard a Sermon, but (alas) without any feeling or working vpon my affections; I haue been praying but with no power of the spirit; I haue receiued the Sacrament, but without those ioyes glorious and vnspeakable, which I was wont to taste of; I saw the discipline of the Church executed, but without any feare of sinne at all in my selfe, or compassion to the member censured.

And here I dare from my own obseruation assuredly affirme, *Note.*

that outward sinnes haue not been at sometimes so grieuous to Gods childre, as that they haue sometimes vsed the meanes with little reuerence and with lesse fruite. And no maruile, we shall see many men at sometimes, not so much grieued for their sickness it selfe, as for that they haue either willingly neglected the means which might haue preserved their health, or that they haue abused the phisick that might haue restored their health to the againe. In like maner (I say) it fareth with the, who either vnreuerently haue refused y<sup>e</sup> meanes, which shuld keep their soules from sursetting: or else vnthankfully haue abused those helpes, which might haue recovered them againe. From hence it cometh, that some mē are as much grieued for not vsing their good gifts to the benefit of Gods Church, as others are troubled for peitering the Church with vnprofitable corruptions: or as we shall see a rich man sometimes as much humbled for not giuing money to the poore, which he might haue done, as for heaping vp riches falsely, which he ought not to haue done. And thus many (hauing receiued good gifts and graces from the Lord) are seasoned and sanctified by afflictions; whereby they are taught to put their gifts in vre, & to offer their seruice to Christ: and others are forced to hide their gifts, which cannot be without some decay of Gods glory, without offence to the weake, without the losse of many soules, which otherwise might be wonne to the Gospell, and without strengthening the hand of the aduersarie to slander our darke and dumbe profession. All which things will in the end bring terror of mind: because if the Lord cannot work vpo vs by

*The negligent  
vse of the  
meanes of sal-  
uation.*

taking

taking away goods, friends, credit, wife, children, or such like, to bring vs to repentance; he will surely whip our naked consciences, he will enter euen into our very entralls, and pearce our secret bowels. As we must examine our selues thus for sins of time past, and present, so must we vse this practise in sin to come: and this is very needfull. For were it so, that our life and conuersation were such, as neither before nor after our calling, man could iustly accuse it: yet the hidden corruption of our nature, may threaten some hainous downefall in time to come. Which hath made men of very good report and conuersation to hang downe their heads, & feare their secret hypocrisie, as that which may breake forth to the shame of all their former life, in time to come.

Secret corruption.

But because we forgot to speake of the, that in the examining of their liues past, are much grieved for the want of sincerity, and for priuie vaine glorie in themselves; let vs before we goe to the searching of our hearts in sin to come, speake somewhat of this. Men troubled for this priuie pride are either touched, or not touched. If the vaile of sinne was so great in them, that it hid Christ from them; it is the good will of God, that by this sight of their secret sinnes they should come to see the righteousnes that is in Christ Iesus, and so they shall the better be kept from being iusticiarie Pharisees. For when being a long time well brought vp, and leading a ciuill life, the diuell would perswade vs of some inherent righteousnes in vs; it is the wisdom of our God to touch vs with the conscience of most hidden corruptions; as also to certifye and make knowne vnto vs, that euen from our birth there was a secret seede of sinne in vs, which (without the Lord watching ouer vs) would surely haue broken forth to his dishonour. As for them which haue had some working in them, and yet are often plunged with sore distresses, this trouble commeth to them for two especiall causes, either for some hypocrisie, that they did more in shew than in trueth: wherefore the Lord bringeth them backe againe to see their corrupt proceedings, & that they may know all their religion to be but hypocrisie, and all their righteousnes to be but vnrighteousnes: or for y abusing of their knowledge, in that they made it but a maske to iuggle in, & that they made their affections to fight with their owne iudgements. We must remedy this, by not thinking of our selues about that which

Iusticiarie.  
Pharisees.

Affections  
fighting a-  
gainst iudge-  
ment.

is meete, and by labouring to embrace the trueth in trueth. And here let vs note, that many of Gods childrē accuse themselves of hypocrisie, when indeed they offend not in it, (for the most righteous persons are their owne greatest accusers) and yet the accusation doth iustly arise from some fault on their partes: for though they haue done things in trueth, yet because with trueth they laboured not to see their secret corruptions, in some other matters, they sustaine this trouble of minde. So that there is nothing harder then to sift and search our hearts to the bottome, whether we respect our sins past or our sins present, whether we looke to our priuie pride, hidden wants, or secret corruptions.

Examination  
hard.

And to returne from whence we digressed, to the examination of our hearts, in sins to come: let vs obserue that in Gods children there is such a ielousie, as they tremble at the very first motions, and quake at the least occasion of sin, although because vice will sit in residence very neere vnto vertue, there may be in them sometime too much scrupulousnes. This feare causeth the dearest of the Saints of God to reason on this sort: O Lord, I see now many excellent in gifts, and constant in profession for a long time, whose ende hath not answered their beginnings, whose deaths were not like to their liues, this is true, whether we looke into y word or into the world: and it is a thing that may much humble vs. For though we may remember what we haue bin, and know what we are; yet who cā tel what may come vnto him hereafter.

Returne to  
sins to come.

The godly ielousie of Gods children.

Oh that the serious meditation hereof would dwell long vpon our consciences: that with an holy ielousie we might preuent the sinne that is to come. But alas, there be some venterous knights which thinke it no masterie to offer themselves to masking, minstrelsie and dauncing, nor to run into quarrels, braules and contentions, as though they had their eares, their eyes, their hands, & their feete in their owne power, and at commaundment to vse and gouerne as themselves list. Howbeit, Gods children better fenced with his grace, than those bold bayards, are afraid of these occasions: as knowing full well, that their eyes may soone be prouoked to lust, their eares may quickly listen vnto vnchast delights, their hands may suddenly strike a deadly blow, and their feete may easily be snared in carnal pleasures. Beware O man, be

Take heed to  
our libertie.

much

much libertie: for although in comming to such lasciuious and contentious places thou diddest purpose none euill; yet for thy ventring without warrant, thou maist be ouer the shoes in sin, and plunged in some wicked attempt ouer head and eares, ere thou beeſt aware. And becauſe vice is ſo coſine vnto vertue, beware alſo of ſuperſtition: for ſtill the enimie laboureth either to make thee too hardie in ſinne, or elſe he will cauſe thee to be too fearfull and ſuperſtitious; either he will puffe thee vp with preſumption, or aſſault thee with deſperation. To theſe tentations our nature is very pliable: firſt to preſumption, as may appeare by our common ſpeech; tuſh, the preacher is but a man as I am, I am ſure he hath infirmities as others haue; we are no Angels, our nature is corrupt, we are but fleſh, I am ſure you would not haue vs Gods. Thus the diuell commeth to tempt; but he appa- relleth himſelfe in another ſute when he commeth to accuſe, and then of a flye he makes an Elephant; of the very ſmalleſt pricke of a pin, a globe of the whole earth; of a molehill a mountaine: and preſſeth ſillie ſoules with feares and terrors, that they know not how to winde out themſelues. If he cannot bring them to make no conſcience, where they ſhuld make conſcience, he will labour to bring them to make conſcience where they neede make no conſcience. He careth not whether thou wilt be remiſſe or ſuperſtitious, ſo thou be one of them. If he cannot get you to follow the Epicuriſme of the world, as Libertines in diet and apparell; he will make you ſo preſiſe, as to thinke it a hainous ſin, to eate one bit of meate, or to weare one rag of cloath more then for neceſſitie. How needfull therefore it is to faile with an euen courſe, we may coniecture by other things which will bewray the corruption of our nature.

In the time of a plague we ſhall ſee ſome will be ſo bould, that without any lawfull calling or godly warrant: they will ruſh into places infected; and then falling ſicke, their conſcience prickes them for their tempting of God by an vnaduized boldnes, in the houre of their death.

Others plunged as deeply in a quite contrary extremitie, are too fearfull when they doe but heare of the ſickneſſe; and for verie feare haue been brought to deaths doore, onely by imagin- ing themſelues to haue bin infected, when they haue bin moſt free,

The diuell  
tempting.

The diuell ac-  
cuſing.

Note.

Boldnes in  
plague.

free, who oftentimes haue euen died, and that without any naturall cause that euer could bee knowne, but onely through immoderate feare, and the iudgement of God comming vpon them for their infidelitie and vnbeleefe. Thus it is with vs in Christianitie, in that as wel the oppressing our selues with too much feare to bee ouercome, as the carnall securitie, in not fearing to bee ouercome, may bring sin vpon vs. God his children must labour for a measure, and that must be sought for in the word, which will teach them how they shall neither decline on the right hand, nor on the left; but will guide them in the narrow way, shewing in euery thing what is vertue, what is vice; what is the meane, what is the extreme.

Among many examples, let vs consider of zeale, a most precious vertue in Christianitie; so long as it is free from the extremities. Otherwise if wee bee cold in zeale, it is a sinne on the left hand: if we bee zealous without knowledge, it is preposterous, and becommeth a sinne on the right hand.

Zeale.

But can wee not come to some perfection? No, if you understand it for an absolute vnspottednes; albeit to that perfection which the Scripture taketh for soundnes, trueth, and sinceritie of heart, which is voide of carelesse remission, wee may come. Neither doth the Lord deale with vs after our sinnes, nor reward vs after our iniquities: in whose eyes the most glorious actions of men, are but as waters flowing purely from the Conduit, but defiled by passing through a filthie channell. Wherefore hauing these imperfections, let vs not seeke to bee more righteous than we can be; laying for euery error of this life, Oh, I am none of God his sonnes, I am none of his daughters: for I cannot finde that perfection in me which is to bee required. But let vs comfort our selues in the trueth of our hearts, and singlenes of our desires to serue God, because he is God; and so we shall be accepted of God.

What perfection we haue in this life.

I speake this to this ende, that poore soules might haue comfort, and know that if they abhorre sinne as sinne, if they examine themselues for it, if they groane vnder it, if they mislike themselues for it, if they feare to fall into it; the Lord will not pursue them with the rigor of his law, but will giue them the

R

sweetnes



sweetnes of his promises; they are no more vnder the curse, but vnder grace.

A scrupulous  
feare.

But further to inforce our exhortation, to auoide too scrupulous a feare, which hindereth the true examination of our harts: let vs thinke that it happeneth in the spirituall conflict as in ciuill warres. We reade that many cities lying in great securitie, haue suddenly both bin assaulted and ouerthrowne; as also how some Countries (too much negligent in the meanes) through an excessiue fearfulness, haue encouraged their enemies with more greedie violence to pray vpon them. With which kind of stratagems our aduersary the diuell being well acquainted, doth often practise this policie. If hee see vs without all feare too quietly to rest in our selues, hee thinketh his assault must needes bee the stronger, because our resistance is the weaker. Againe, if he descrieth in vs a cowardly feare and fainting of heart, before wee once begin to ioyne battell with him; hee will set vpon our immoderate feare, and as villainously as suddenly stab vs to the heart, and make a present spoyle of vs.

Common practise doth further teach vs, that when wee can heare the word without all trembling at God his iudgements, when we can pray without all feare before the maiestie of God, when wee can come to the discipline of the Church without all reuerence of the ordinance of the Lord; all is in vaine. Againe, let vs heare with too much trembling, and wee shall learne nothing; let vs pray with too seruile a feare, and our worshipping of God will be without all comfort and vncheerefull. Thus if we neither lessen sinne that is sinne indeede, neither make sinne of that which is not sinne in trueth, it is good to proceede to this three-folde examination, and to lay the edge of this doctrine more neere our affections, because many will bee found in this ripenes of knowledge and barrennes of conscience, to speake, dispute and declame of all these things very skilfully, which flickring in the circumference of the braine, and not sitting at the ground of the heart, doe seale vp a more iust sentence of condemnation against them. To helpe this euill, we must meditate deeplier of the Law and of the Gospel, together with the appurtenances of them both, that finding our selues farre from Gods blessings,

blessings, promised to the keepers of the law, and seeing our  
 selues neere to the curses due to the breakers of the law, we may  
 raise vp some sense of sinne in our selues. Yet herein wee must  
 not stay our foote, but giue a further stride: for whereas many  
 by a diligent view of the law, haue come to the sense of sinne in  
 themselves, and saw plainly their owne condemnation: yet be-  
 cause they laboured not to see the guiltinesse acquitted by the  
 remission of sinne in Christ, they plunged themselves into a bot-  
 tomlesse sea of sorrowes. Others hauing passed these degrees,  
 and hitherto made these steps to auoid the wound of conscience,  
 haue come also too short, and missed of the marke: when because  
 besides the sense of sinnes pardoned by the death of Christ, they  
 felt not also the vertue of his passion crucifying sinne in them,  
 but saw that with the remission of sinne was not ioyned the mor-  
 tification of sinne; they feared that there was no forgiuenes for  
 them, but still languishing with sorrow, they thought themselves  
 to stand charged with their former guiltines. Yea, and which is  
 more, for that such men haue not truly been instructed, nor  
 surely haue been grounded in the doctrine of Christs death and  
 resurrection, that is, for that they saw not as well power flowing  
 from his death to slay sinne in them, as vertue to pardon sinne  
 in them: for that they felt not as well strength to sanctification,  
 streaming from the rising againe of Christ, as they were perswa-  
 ded of iustification and righteousness therein: they haue line  
 still bleeding at the heart, in such sort, as the wound of griefe  
 could hardly or neuer be staied and stanchd. Wherefore let vs  
 strengthen our weake soules with this fixe-fold corde of conso-  
 lation, against these bitter assaults. Let vs first labour to know  
 sinne: then to sorrow for sinne: after to feele our sinnes in Christ  
 forgiuen: further, to looke for power to crucifie the same: then  
 to lay hold on iustification by his resurrection: and lastly, hope  
 for strength to proceede from thence, to further vs in sanctifica-  
 tion and holines of life, euen vnto the end. And thus much brief-  
 ly for the second thing, which we matched in companie with the  
 examination of sinne, euen the triall of faith: both which right-  
 ly vsed, shall in some measure safegard vs from the trouble of an  
 afflicted minde.

Remission of  
 sinne & mor-  
 tification of  
 sinne goe to-  
 gether.

Sixe points  
 which must  
 be knit toge-  
 ther.

The third part  
of the first de-  
uision.

Now let vs hasten to the third part of our diuision, to shew how Gods children being fallen into this wound of spirit, may be helped out of it : which (God willing) we will also performe, after we haue answered a necessary obiection, which (in the former part) might seeme to incounter against vs. There is no man but will grant, that Dauid, Iob, and others of the Saints of God, had a sight of their sinnes, a sorow for their sinnes, and a taste of the remission of their sinnes: how then commeth it to passe, that these men were so troubled in minde?

The godly af-  
flicted.

To this I answere, that their trouble so befell them, either for failing in some of these former things ; or else they were rather afflicted for triall of their faith, than for punishing of sinne in them: And therefore bee it alwaies prouided, that wee thinke not euery conflict of conscience, continually and chiefly to bee for the pursuing of our sinnes : but sometimes and principally, that it commeth for the triall of our faith : and yet secondarily, or lesse principally, for the scourging of sinne, as wee may see in Iob. Whereupon let all men bee admonished, when they see good men thus humbled and throwne downe in minde, to lay their hands on their mouthes from saying ; Surely these men are but hypocrites, doubtlesse these men bee great sinners, the Lord hath found out their hypocrisie. For good reason there is, that such silence should bee vsed : for that the Lord may as well make triall of their faith, as take punishment on their sins. For if such affliction should alwayes and chiefly bee sent for sinne, then it should follow that all others as they exceeded them in sinne, should also exceede them in the punishmen of sinne.

But now comming to the saluing of this sore, I shall seeme verry strange in my cure : and so much the more be wondered at, by how much in maner of proceeding I differ from the most sort of men herein. I am not ignorant, that many visiting afflicted consciences, cry still ; Oh comfort them, oh speake ioyfull things vnto them. Yea, there be some, & those of the most learned, who in such cases are full of these and such like speeches : Why are you so heauy my brother ? why are you so cast downe my sister ? Be of good cheere : take it not so grieuously : what is there that  
you

you should feare? God is mercifull, Chrift is a Sauour. Theſe be ſpeeches of loue indeede; but they often doe the poore ſoules as much good herein, as if they ſhould powre cold water into their boſomes; when as without further ſearching of their ſores, they may as well miniſter a maladie as a medicine. For as nutritiue and cordiall medicines are not good for euery ſick perſon, eſpecially when the bodie needeth rather a ſtrong purgation, than a matter reſtoratiue; and as incarnatiue medicines may for the time allay the paine of the patient, but after the griefe becommeth more grieuous: ſo the comfortable applying of Gods promiſes are not ſo profitable for euery one that is humbled, eſpecially when their ſoules are rather further to be caſt downe, than as yet to bee raiſed vp: ſo thoſe ſugred conſolations may for a while ouer-heale the conſcience, and abate ſome preſent griefe; but ſo as afterwards the ſmart may bee the ſorer, and the griefe may grow the greater. Hereof inſueth this effect, that comfort ſeemeth to cure for a while, but for want of wiſedome in the right diſcerning of the cauſe, men miniſter one medicine for another; and ſo for want of ſkill, the latter fit grindeth them ſorer then the former. Some there bee, who without all precept and practiſe will be their owne Phiſitions: and theſe, ſo ſoone as the fit commeth vpon them, think it the beſt to chaſtiſe and to chaſe away their ſorow, by drinking at tauernes, by minſtrelſie, in merrie companie, by purging melancholy in taking phiſicke: all which may ſeeme to weare away the paine for a while, but yet after it biteth more deeply, when the burning feuer of their ſpirits ſhaketh them with a ſecond recurrence: and for that before they were not truly ſearched, purged, ſeared and launced, it commeth to paſſe, that the ſecond relapſe is more daungerous then the firſt impreſſion.

The vaine  
ſhifts of ſome,  
in afflictions  
of minde.

To come to our purpoſe, we muſt know that all griefes are either confuſed or diſtinct: and ſure it is that the mind is appalled, either for ſome cauſe knowne to vs as certaine, or for ſome thing vnknowne to vs and vncertaine. To them which are troubled with ſuch blinde griefes, whereof they can ſee no reaſon, as often it happeneth to Gods children in ſecret prouidence, who either neuer knew God, or elſe had but a generall knowledge of him. I

answere, that as I denie not Phisicke to be ministred, if it in part proceede from a naturall cause : so I require the word especially to shew the principall and originall cause to begin in the soule. And this I doe the rather, because I would haue wisdom both in considering the state of the bodie, if neede require ; and in looking chiefly to the soule, which so few thinke of. If a man troubled in conscience come to a Minister, it may be he wil look all to the soule, and nothing to the bodie : if he come to a Phisition, he only considereth of the bodie, and neglecteth the soule. For my part, I would neuer haue the Phisitions counsell seuered, nor the Ministers labour neglected; because the soule and body dwelling together, it is conuenient, that as the soule should be cured by the word, by prayer, by fasting, by threatning, or by comforting ; so the bodie also should be brought into some temperature, by Phisicke, by purging, by diet, by restoring, by musick, and by such like meanes ; prouiding alwaies that it be done so in the feare of God, and wisdom of his spirit, as we think not by these ordinarie meanes to smoothe or smoke out our troubles; but as purposing to vse them as preparatiues, whereby both our soules and bodies may be made more capable of the spiritual meanes to follow after.

Note well.

As we require these things to be the matter of our Ministerie in such a perplexitie: so we would wish the persons ministring to be men learned and of sound iudgement, wise, and of godly experience, meeke and of most louing spirits. For when the troubled patient shall be well perswaded of our knowledge and discretion, and therewithall shall perceiue vs to come in tender and louing affection, I think an enterance is made, and all preiudice is taken away, so as we may the more freely work vpon the conscience, first bringing them to the sight of sinne, as to some cause of their trouble. Herein wee must labour to put away all confusion and blindnes of sorrow, endeouoring by wisdom to bring the parties wounded to some certaine object and matter of their trouble, and so draw out of them the confession of some seuerall especiall, and secret sinne; I say seuerall and secret sinne, because I know, how many (through a palpable blindnes or disordered discerning of sinne) talke nothing so much as of sinne; and yet they

Meete comforters.

they either cannot discern seuerall sins, or they wil not be brought to acknowledge their secret finnes: whereof the one proceedeth of the ignorance of the law of God, and the other of selfe-loue, which maketh vs lothe euen our trauell of minde, to shame our selues.

Now that the confession of particular finnes is requisite, it may appeare by the two and thirtie Psalmes, wherein (being a Psalm of instruction, concerning the forgiveness of finnes) the Prophet (by his owne experience) teacheth vs, that he could finde no reliefe of his sicknes, vntill hee had remembred, and made confession of his finnes. Psalm. 32.

What? shall wee thinke that the Prophet of God (taught so wonderfully by the word and by the spirit) did not see his finnes before? Be it farre from vs. Rather let vs know that hee had not seuerally and particularly ripped vp his finnes before the Lord, in a seuerall confession of them. Which though the Lord knoweth farre better then we our selues, yet such kinde of sacrifice is most acceptable vnto him. Confession of  
speciall sins.

Now if in this trouble the persons humbled cannot come to the particular sight of sin in themselves; it is good to vse the help of others, vnto whom they may offer their harts to be gaged and searched, and their liues to be examined more deeply, by hearing the seuerall articles of the law laid open before them, whereby they may trie the whole course of their actions. For (as wee said before) the grossest hypocrites will generally complaine of sinne: and yet deale with them in particular points of the particular precepts, and proue them in the applying of things to be done or not done to their owne consciences; and wee shall see many of these poore soules tossed to and fro, now floating in ioyes, now plunged in sorowes, not able to distinguish one sinne from another.

Now, when we shall see the wound of the spirit to arise of any certaine and knowne sinne, it is either for some sinne already committed, wherein we lie; or else for some sinne as yet not committed, but whereunto we are tempted. For the former: It pleaseth God oftentimes to bring old sins to mind, when we had not thoroughly repented of them before; that so (as it were) repre-



Not to eye  
one sin only,  
and to forget  
the rest.

senting them to vs afresh, we might fall into a more milking of them. And yet herein is not all, to milke our selues for some particulars, although it be good to be occupied about some especiall finnes: for as it is not sufficient for the auoiding of hypocrisie, to see sinne generally; so it is not enough to eschue the deceiueablenes of the heart, euer to be poring busily in one particular, and to be forgetfull of our great and generall finnes. But let vs learne by the particulars to passe to the generals. When any such one sinne then doth pursue thee, rest not onely therein, but say thus rather to thy selfe; Oh Lord, is this one sinne so grievous? and doth my God punish this one sinne so sorely? How great then should be my punishment, if thou shouldest (O Lord) so deale with me for all my other finnes. Let vs labour to haue a sense both of generall and of particular finnes, least in time our grieve passe away without fruite, whilst that not being displeased as well with one sinne, as with another, wee either looke too superficially to generals, and not to particulars; or else too superstitiously obserue particulars and not the generals.

Concerning those finnes whereunto we are tempted, as when a man is moued to thinke blasphemously of God the father, or to doubt whether there be a Christ or no, or to imagine grossely of the holy Ghost, or to deny GOD, or to doubt of the Trinitie, or to bee moued to murther, adulterie, or such like: in which temptations hee seeleth Gods spirit to checke him for them, so as hee knoweth not in this case what to doe: for that on the one side hee dares not listen willingly to these fearefull and monstrous temptations; and on the other side, he feareth least in time by long sue, he might fall into them; or at the least for that hee seeth not how to bee deliuered from them: I suppose these motions are not so much to bee disputed with, as wee by them are to bee prouoked to more instant and extraordinarie zeale of prayer.

Surely these are dangerous temptations, and therefore are not to bee kept close, which our nature will easily encline vnto: but particularly are to bee confessed of vs. For the diuell will come sometime to thee, to keep thee still in a generall acknowledging of sinne, and vrge thee on this manner; Surely thou must needs  
doe

doe this sinne, thou seest thou canst haue no ease, vntill thou hast consented, thou art ordained to it: the reason why thou art thus incessantly tempted, is because thou doest not thus take thy pleasure. Goe too, deny God, beleue not his word: it is but a policie to keepe men in awe; Religion is no such matter as men make it. Thus for feare of yeelding on the one hand, and for shame of disclosing the temptations on the other hand, many men haue pined away, and almost haue been ouercome by them. If wee should disclose this (say these men) what would people say of vs? they would count vs Atheists, they would think vs the wickedest men in the world.

Secret motions vnto sin.

Well, for our instruction and consolation herein, let vs learne that these kindes of temptations, are either corrections for some sinnes past, or punishments for some sinne present, or forewarners of some sinne to come. We shall see many tempted to adulterie, who (no doubt) cannot bee brought to commit it; and yet because in their youth they haue committed it, and not repented of it, it comes to them againe. The like may be obserued in theft, in gluttonie, and in other temptations, which are not so much sent vnto vs, presently to ouercome vs, as to put vs in minde; that sometime heretofore we hauing bin ouercome with them, should now repent for them. Sometime a man shall lie in some sinne, whereof when he will not be admonished, neither by the publike nor priuate meanes, and then some other strange temptation shall fall vpon him, differing from that wherein hee presently lieth, to admonish him of that other sinne. As when a worldling shall bee tempted to adulterie, a thing which he hath no desire to doe; yet it is to make him looke to his worldlines, whereof he hath so strong and through a liking: whereat, if then he will not be awaked, he may suddenly fall into that too, and so by the punishment of God, in punishing one sinne with another, both his sinnes shall be to his great shame laid open, and one sin shall make knowne another. Sometime also it commeth to passe, that one shall be tempted with such a sin, as neither heretofore, nor presently he hath giuen any liking or entertainment vnto; and yet the Lord by it may forewarne him how he may fall into it hereafter, as also to shew that he hath stood all his former life,

rather

Doubts.

rather by the grace of GOD, than by the strength of flesh and blood. Wherefore when thou art moued to doubt of God, of Christ, of the word, or of iustification, do not so much stand wondering at these strange temptations, as think with thy selfe that it is the mercie of God by them, to cause thee the better to discern of those temptations in others: when thou shalt haue obserued with feare and trembling how they make their first entrie into a mans hart, how they gather strength, how they agree with our corrupt nature, in what degrees they come to some growth, how the spirit of God doth resist them, what be the meanes best to preuaile against them. And thus if thou make thy profit by them, thou shalt so wonderfully search and discerne by severall

\*Or strength.

veines, the bodie, age and \*sleight, or strength of these temptations in others; by an holy experience which God hath taught thee in thy selfe, that besides that thou shalt lay forth mens secret corruptions, as if thou werst in their bosomes; thou shalt bee able also by the seede of sorrow in thy selfe, to beget an vn-speakable ioy in others, who in time may bee tempted as thou now art. Think moreover and besides, that such is the efficacie of sin, that they who are now no Papists, Heretikes, Adulterers, or Theeues, may for their secure contemning and foolish passing ouer these temptations sent vnto them, suddenly, shortly after fall into them; because they would not seeke to make some vse of them, nor confesse before the Lord both their pronenesse and worthinesse to fall into them. But if we will humble our selues in such temptations; and learne by them meekly to discern the corruptions of our hearts, wee shall not onely presently deliuer our selues from perill, but bee also further enabled to assist others hereafter, in the like danger.

Note.

But some will oppose against these things which we haue deliuered: Doe you thinke it is a remedie to cast downe them that are already humbled? This is rather to be a butcher, than a builder of a mans conscience. To whom I answer, that I desire preachers to be builders, and not butchers; and it is one thing generally to apply, and another particularly to lay the medicine vnto the wound. It is good to begin with searching first, and to purge the sore by the vineger of the Law, and after to supple it with the  
oyle

oyle of the Gospell. Both which must be done in wiselome, ysing them to some in greater, to some in lesser measure. For as some hauing nothing but a decay of nature, and no mortall humour, need rather restorative, than purging medicines: so some rather troubled for some spirituall wants, than for grosser sinnes, neede not so much the sharpe threatnings of the Law, as the sweet promises of the Gospell. But if the body, through some extraordinarie repletion hath gotten some great surfet, not so much to the weakening of nature, as to the threatning of imminent death, and therefore requireth rather some strong purgation, than comfortable and cordiall medicines: then the soule brought almost to deaths doore with some extraordinarie sinne, is rather to be bored and pearced with the denouncing of Gods iudgements, than otherwise. But because wee would deale more plainly and lesse confusedly, it is good in our accessse to afflicted consciences, to lay these two grounds. First, wee must perswade the persons humbled, that their sins are pardonable, and their sores curable. And after, that this visitatiō is not so much a signe of Gods wrath and anger, as a seale of his mercie and fauour, in that it is not either blinde or barren, but plentifull in good effects, and fruitfull in godly issues. The former how needfull it is, the experience of so many almost as haue been throwne downe, is a sufficient witness: who haue had this as a tagget tied to their temptations, that neuer any were so plagued as they, none euer had the like temptations. The Lord will surely make an end of the in some strange and vnknowne temptation. Wherein they are not vnlike vnto men fallen into some dangerous disease, who thinking to bee without the fadome of the Phisitions skill, and not to bee within the compasse of things recouerable, adde a second and sorer grief vnto their former.

Wherefore as these men seeme to bee halfe healed, when any man of knowledge can be brought, who by experience hath cured the like maladie in like degrees in others: so the sorowful soules are not a little by hope refreshed & strengthened to looke for some ease, when they see none other temptation to haue ouertaken the, then such as hauing fallen into the nature of man, haue found mercie at the hands of God, that he might be feared.

This

Two grounds  
to be remem-  
bered in the  
cures of soules  
afflicted.

This groundwork framed, it is good (to build vp and repaire the decayed ioy of the minde) partly by the law, to make a preparatiue for these ioyes, if the minde not truly humbled, be not fit to be truly comforted: and partly by the Gospell, if the conscience kindly throwne downe, is become a fit subiect to apply the sweet promises of God in Iesus Christ vnto it.

And here againe to answer them that deny the law wholly, or at all to be vsed, when we would breede comfort in one: I demand whether if it be necessarie to maintaine the righteousness of Christ, it bee not also as necessarie to preferue the righteousness of the law, seeing the righteousness of the law, of vs not fulfilled, will draw vs vnto y<sup>e</sup> righteousness of Christ to vs imputed: & sith the righteousness of Christ to vs imputed, is neuer thoroughly and truly esteemed, vntill wee see the righteousness of the law of vs to be vnperformed? Again, if our Sauour Christ did shew his Disciples, that the first worke of the holy Ghost at his comming, should bee to conuict the world of sinne, to make men know, that without Iesus Christ there is nothing but sinne, and then, that he should rebuke the world of righteousness, that they might see how Christ died not for his owne sinnes, but for the sinnes of others: I see not why it should not be very conuenient, first to lay open the righteousness of the law, that men may see their sinnes; and then the righteousness of Christ, that men may see their sinnes discharged in him. Besides, where the Lord saith by his Prophet: *At what time soeuer a sinner doth repent of his sinnes from the bottome of his heart, I will put all his wickednes out of my remembrance:* it may well be gathered, that there must bee a sound sorrow for sinne go before; and then true ioy of sinnes pardoned, may the more freely by vertue of his promise be both hoped for, and looked for afterward. Moreouer, seeing all the promises of God in the Gospell are commended vnto vs, vnder the title and tenor of restoring sight to the blind, hearing to y<sup>e</sup> deafe, strength to the lame, health to the sick, and life to the dead; it is manifest, not only that there is no disease of the soule which Christ cannot heale: but also that wee must first finde our selues blinde, deafe, dumbe, lame, sicke and dead, before he will meddle with vs; because they that are whole neede not the Phisition, and he came

How to begin  
with the law,  
in curing consciences afflicted.

to call sinners, not the righteous to repentance. Now, to doe this in wisdome, by neither pressing the conscience too feuerely, nor releasing the conscience more vnadvisedly, it shall be a safe way, to vse the well tempered speech of the Apostle to the forcerer: *Repent, that if it be possible, thy sin may be forgiven thee.* Where he doth not wholly discourage him, because it may bee his sinne may be pardoned; neither yet too boldly incourage him, in that without repentance, he sheweth it altogether impossible to bee pardoned.

And that we bee not too preposterous in our consolations, let vs bee warned by the blasphemous speech of that detestable Arian, who of late yeeres was put to death at Norwich. This heliish heretike, a little before he should bee executed, afforded a few whorish teares, asking whether he might be saued in Christ or no? When one told him, that if he truly repented, he should surely not perish: he brake out most monstrously into this speech: *Nay, is your Christ so easily to be intreated indeede, as you say? Then I desie him, and care not for him. Oh how good a thing had it been not to haue cast this pretious stone to this swine? Oh how safe had it been to haue dealt more bitterly, and to haue dwelt more vehemently on the conscience of this caitife?*

Now, to attaine some discretion in curing this wounded spirit, wee must learne wisely to iudge, both of the person afflicted, and of the nature of his affliction. First, wee may note whether it be a man or a woman, because we may vrge more fearfully the vse of the Law to a man, as being the stronger vessel. And as Satan knew the woman to be most easie and frameable to be wrought vpon, at his first temptation: so is hee not ignorant that she is the weaker partie to sustaine any temptation now. Then let vs conder, whether they that are thus humbled haue knowledge or no: because, if they haue no knowledge, they thinke trouble of minde to bee so strange a thing, as neuer any before had it: if they haue knowledge, then Satan is ready to accuse them of the sinne against the holy Ghost, as though euery sinne done against knowledge, were a sinne of presumption. Further, we are to enquire, how strong or weake they are, that if they be sorely stricken, we cease to humble them any further: if they be not

An Arian executed at Norwich.

Good considerations in vrging the law to some afflicted.



not sufficiently wounded, then to touch them with some deeper  
4 sense of sinne. Also we must be circumspect, to finde out whether  
5 by nature they are more fearfull and melancholy or no: as also,  
whether they be vsuall sinners, or haue fallen once of infirmitie;  
that so vpon their disposition and inclination, we may build our  
6 speeches the better. To these it is good to adde the consideration  
of the persons age, estate and abilitie: as if the partie be troubled  
for worldlines, whether he be not a great householder: if he com-  
plaine of vncleannes, whether he be not a yong man and vnma-  
ried: if he be humbled with couetouslines, whether he be not old:  
because diuers countries, callings, ages, conditions and estates  
of men, haue their diuers and peculiar sins, which we must right-  
ly discern. Howbeit of what sex soeuer they are men or women,  
of what complexion soeuer they are, of what knowledge to dis-  
cerne sinne, of what degree of committing sin, of what age, au-  
thoritie, wealth, estate, or condition soeuer they are, it is good to  
marke that there be many, who are more troubled for the vexa-  
tion and disquietnes of their minde being dis tempered, then for  
the vilenes and horriblenes of their sinne committed; who are  
wounded more with the feare of shame, with the feare of being  
mad, or with the feare of running out of their wits, then with the  
conscience of sin. Which thing if we finde in them, it is our part  
to trauell with them, that they make a lesse matter of the out-  
ward shame, and more conscience of the inward sinne. Neither  
must wee here forget to make a distinction betweene our spee-  
ches vsed to the humbled, in the very time of their extreme ago-  
nie and burning ague of their troubles, and those speeches which  
we vse to them the fit being past; because the one and the for-  
mer requireth more consolation and lesse exhortation, the other  
and latter would haue vs more abundant in admonishing, and  
more sparing in comforting, whē we may wisely admonish them  
to beware of sinne, which so procured their owne woe. In this  
breathing time, it is also expedient to exhort them, that for some  
season vntill they shall find greater power of regeneration, they  
would tye themselues to some holy orders, and godly vowes,  
whereby they may either bee furthered in mortifying some spe-  
ciall sinne; which for that they could finde no power against it,  
did

did most grieue them, or strengthened in some speciall grace, the want whereof did also wound them.

But before we launch deeper into this sea of particular temptations, and begin to sound the daungerous passages of naturall corruption, and originall sinne, the troublesome froth whereof, doth almost ouerwhelme many poore pilgrims, it shall bee good to giue this caution, that both in these & in the former troubles, men would be still againe admonished, patiently to beare with a wounded spirit, albeit it fall out so, that they bee somewhat pettish, seeing the holy Ghost speaketh so fauourably of them, saying: *A wounded spirit who can beare?* And surely our practise in other things, by the law of equitie, may vrge this at our hands. For if men by the light of reason can see it to bee a dutie conuenient, not furiously to controule, but meekly to suffer, and wisely to put vp the vnadvised speeches of a man distempered in brain, by reason of some burning ague, or such like violent and vehement sicknesse: wee may easily gather euen by the same rule of reason, not so seuerely to censure the impatient speeches of him, who by reason of some parching feuer of the spirit, is disquieted in all parts of the minde, and hath all the veines of his heart (as it were in a spirituall agonie) vexed. Wherefore both vnfauourie for want of godly wisdom, and vncharitable for want of Christian loue, are their murmuring obtestations which say, What? Is this the godly man? Is this he that is so troubled for his sinnes? Why, see how pettish he is, nothing can please him: no bodie can satisfie him. Consider, O man, if thou canst beare with a fraile bodie, that thou must much more beare with a fraile minde. Consider, O man, that this his pettishnes doth more wound him to the heart, then any iniurie thou couldest presse him with. And therefore seeing he afflicteth his owne soule for it, thou needest not adde any thing to his affliction, and to exasperate his grievous smart. Consider that it is a blessed thing mercifully to be-think vs of the estate of the needie, & that to rub a fresh wound, & to straine a bleeding sore, is nothing els, but with Iobs friends to bring a new torment, where there is no neede of it. If the wise father doth rather pitie than rebuke his childe, when by reason of sicknesse the appetite is not easily pleased: euen so, if wee  
purpose

purpose to doe any good with an afflicted minde, wee must not be austere in reprehending euery infirmitie, but pitifull in considering of it tender frailtie. Neither doe I speake this to nourish pettishnes in any, but would haue them to labour for patience, and to seeke for peace: which though they finde not at the first, yet by prayer they must waite on the Lord, and say: *Lord, because*

*there is mercie that thou maist be feared, I will waite vpon thee, as*

*the eye of the seruant waiteth vpon the hand of his master. I*

*will condemne my selfe of follie, and say, Oh my soule,*

*why art thou so beauiie? why art thou so cast*

*downe within me? Still trust in the*

*Lord, for he is thy healeth and*

*thy saluation.*

FINIS.

THE



THE SECOND TREATISE, BE-  
LONGING TO THE COMFORT OF  
AN AFFICTED CONSCIENCE.



**I**N all afflictions Gods children must looke vn- In afflictions  
to the end: they are to desire to profit by the, euer looke to  
and in them to seeke the way of perfect com- the end.  
fort & consolation: which that they may find,  
they must know that the afflictions of the  
godly last but a while, they serue them but for  
salues and medicines, the ende of them is al-  
waies happie. In them they are not only preserued, and purified  
from many sinnes: but also much beautified with the image of  
Iesus Christ, who is the eldest sonne in the house of God. Again,  
the crosse of true Christians is the sweet and amiable call of God  
vnto repentance, in that he putteth vs in minde thereby to be-  
thinke vs of our debts; because wee are giuen to thinke the day  
of payment is yet farre off: yea we fall asleepe vntill our turne be  
ended, and whilest God lengtheneth our daies waiting for our  
repentance, wee neuer thinke of our sins, vntill the houre come  
wherein we perish with shame. The best meeting then with the  
Lords visitation, is without delay and in sinceritie, to pray for  
our sins to be pardoned. For therefore doth the Lord oftentimes  
shackle vs the more with the chaines of his chastisements, be-  
cause we are more carefull to bee vnburthened of our sicknesse,  
then to be freed from our sinne: which we the rather are loath to  
confesse, because we would not bee espied to be in the wrath of  
God. Others there be that hearing of their sinnes in the time of  
their afflictions, will acknowledge indeed their infirmities to be  
the mother of such a broode: yet they haue no true remorse to  
restraine themselues from sinne, because they haue but a confu-  
sed conceite thereof: and though their ship bee neuer so much  
tossed and turnoyled, yet thinke they not that God holdeth the  
sterne.

Some haue  
but a confused  
conceire of  
their sinnes in  
their afflictions.

Mockers and  
scorners of  
the afflicted.

sterne. These men if God beare with them, do as it were settle in their lees, and are as it were foked in their sinnes. For prosperitie is a drunkenesse, to cast our selues into a dead sleepe, and when the Lord letteth vs alone, wee cease not to sooth vp our selues, bearing our selues in hand, that we are in Gods fauour, and that hee loueth vs, because he scourgeth vs not. And thus retchles we are whilest we measure Gods loue according to our sense and humour. Wherein we bewary our ignorance of the exercise of the crosse, in that affliction is the mother of humilitie, humilitie breedeth repentance, and repentance obtaineth mercie. Some also there are who vsually whilest the fearful iudgement of God is before their eyes, either in the selues or in others, haue a few glancing motions, and starting cogitations of their sins and of Christ his passion: yet at all other times their mindes are so clasped vp from thinking of temptations, and their hearts so locked vp from foreseeing or forethinking of iudgements, that they feele no godly sorrow. They mocke the mourning daies of the elect, as of the that be of a melancholy nature; they make a sport of sinne, as little remembring the sting which will either pricke them to the heart blood most fearfully in the houre of death, or meete them with griping agonies in the day of their visitation more speedily. But happily they thinke they haue giuen good testimony and word of their repentance & remembrance of God, when they giue one deepe sigh and away, and passe ouer Gods heauie indignation as ouer burning coales. So that whilest the Lord in prosperitie affoordeth large peniworths of his loue vnto them, they dally with his Maiestie, & make a sport of his mercie. All which imperfections may be better corrected, if in our deepest rest with a reuerēt & humble feare of Gods iudgements, we did wait for the day of our trial, and prepare our selues to the Lords visitations, as they who by the writing of their owne conscience, do acknowledge themselves by iust title to be fosterers thereof: for the feeling of Gods mercie must come frō the sight of our miserie by sin; which being pardoned, we shal soone haue our infirmities healed. Wherefore let vs first learne to cleanse our soules from sinne, and then to sustaine the sores of our bodie. Sure it is that if we haue suffered our hearts to be harrowed with the rake of Gods iudgements (as occasion from the Lord

hath

hath been giuen) that we are become soft and well exercised in the feare of God: we shall come to the feeling of our finnes, the sense whereof, if it bring as it were a sicknes to the bodie, and a corsey to the soule, it is an vndoubted earnest of our regeneration: and happie are wee if wee finde our selues so diseased and troubled with our sins. True it is, that we can hardly (being in the skirmish and agonie) make any difference between the motions to any euill, and the consent vnto the same: for oftentimes euill motions doe so possesse the soules of Gods children, sucking downe so strongly in them, that though they weepe, pray, and meditate (which be the last meanes and remedies to ease & cure them) though they feele them with irksomnes and lothsomnes, as we feele sicknes in our bodies: yet those motions will be continually in them without diminishing, the delight onely excepted. Wherefore for our comfort herein, we are not to martyr our selues with disquietnes of minde, because we are so pestered and thronged with wicked motions and assaults, but rather let vs quiet our selues, and not suffer our selues to bee hindered with sicknes either of bodie or minde: by meanes whereof we should become more vnprofitable to our selues, and the whole Church of God. For the godly shall not bee so freed from sinne, but that they shall be assaulted with euill motions, suspicions, delusions, vaine fantasies and imaginations; the bodie of sinne shall neuer be from vs so long as we liue. For the scum thereof is almost continually boyling and wallopping in vs, foming out such filthie froth and stinking fauour into our mindes, that it is not only detestable to the minde regenerate and renewed by the spirit of God, but also it would make abashed the very naturall man, to look into so loathsome a stie of sinne, and sinke hole of iniquitie. Yea it maketh vs often to quaille, and if it were possible, it would corrupt the very part regenerate: for mightie is the power, and raging is the strength of sinne. Neither for all this must we cease to sorrow for our finnes, nor dispaire on the other side, although our sorrow be but small. For if we bee sorrowfull for the hardnes of our hearts, if we can be grieved for that we are no more grieved for our finnes, if wee can but sigh and groane because wee feele our iniquities; it is so much a greater comfort vnto vs, as it is a greater testimonie y our harts are not altogether hardened:

The feeling of  
our finnes, an  
earnest of our  
regeneration.

Note.

The froth of  
sinne in the  
regenerate.



To feele that  
we would  
faine loue the  
Lord.

Sinne and Sa-  
tan haue lost  
their sting in  
Christ.

so that if we feele sorrow indeede, although wee weepe not, yet we may gather comfort, considering that this sorrow is for sinne with a loue and hunger after righteousnes: yea if our assaults be distrust, pride, arrogancie, ambition, enuie, concupiscence, as hote as the fire in the furnace all our daies; and though Sathan laieth out oyle in great measure and out of measure, that it is the wonderfull mercie of the Lord that wee stand; and though our prayers be dull and full of wearisomnes, if the struing and straining of our selues to goodnes be so hard, that we know not whether wee strue for feare of punishment, or for loue of so good a Father: yet if wee feele this in our selues, that wee would faine loue the Lord, and be better, and being wearied and tyred with our sinnes, long gladly to enioy the peace of righteousnesse, and desire to please God in a simple obedience of faith; then let vs comfort our selues, there is no time too late to repent in. For he commeth quickly to Christ (although in the houre of death) that commeth willingly, and in a desire of a better life; howsoeuer sinne and Satan at that time would especially perswade him. For as the humming Bee hauing lost her sting in another, doth still notwithstanding make a fearfull and grieuous noyse by her often buzzing about vs, but is nothing able to hurt vs: so sin and death, hauing lost their stings in Christ Iesus, do not cease at all, euen in the height of the parching heate of our consciences, to make a murmuring: and with furious stormes of temptations to terrifie vs and our consciences, albeit they can neuer sting vs. Wherefore if Satan charge our consciences with sinne (if we can feele the things a little before mentioned, in our consciences) let vs bid him not tell vs what we haue been, but what we would bee. *For such wee are by imputation as we be in affection, and he is now no sinner, who for the loue he beareth to righteousnesse, would be no sinner. Such as wee bee in desire and purpose, such we be in reckoning and account with GOD, who giueth that true desire and holy purpose to none but to his children whom hee iustificth.* Neither vndoubtedly can the guiltines of sinne breake the peace of our conscience, seeing it is the worke of another who hath commended vs as righteous before GOD, and saued vs. It must indeede be confessed, that our owne works will doe nothing in the matter of iustification, which from Christ, and in Christ is freely giuen vnto vs: it must

must be granted that in our selues wee are weaker then that we can resist the least sinne, so farre off is it, that wee can encounter with the law, sinne, death, hell and Satan : and yet in Christ wee are more then conquerors ouer them all. When the law accuseth thee because thou hast not obserued it, send it to Christ and say, there is a man that hath fulfilled the law: to him I cleaue, he hath fulfilled it for me, and hath giuen the fulfilling of it vnto me; I haue nothing to doe with thee, I haue another law which striketh thee downe, euen the law of libertie, which through Christ hath set me free. For my conscience which henceforth serueth the law of grace, is a glorious prince to triumph ouer thee. If sinne come and would haue thee by the throte, send it to Christ, and say, as much as thou maist doe against him, so much right thou shalt haue against me: for I am in him, and he in me. Wherefore (O sinne) I am righteous through my Christ, which is become sinne, to free me which haue been a condemned sinner. If death creepe vpon thee, & attempt to deuoure thee, say vnto it, Christ hath overcome thee, and opened to me the gates of euerlasting life: thou wouldest haue killed him with the sting of sinne, but the same being of no force, thy purpose (O death) hath failed; and he being my life, is become thy death. If Satan summon thee to answer for thy debts, send him also to Christ, and say, that the wife is not suable, but the husband: enter thine action against Christ mine husband, & he wil make thee a sufficiēt answer: who the shall condemne vs? or what Iudge shall daunt vs? sith God is our Iudge and acquiteth vs? and Christ was condemned, & iustifieth vs? he is our Iudge that willeth not the death of a sinner; he is our man of law, who to excuse vs, suffered himselfe to be accused for vs. O gluttonous hell, where is thy defence? O cruell sinne, where is thy tyrannous power? O rauening death, where is thy bloody sting? O roring lion, why doest thou fret and fume? Christ my law fighteth against thee O law, and is my libertie: Sinne against thee O sin, and is my righteousness: Christ against thee O diuell, and is my Saviour: Death against thee O death, and is my life. Thou didst desire to paue my way to the burning lake of the damned: but contrarie to thy will, thou art constrained to lift vp the ladder, whereby I must ascend into the new Ie-

How to answer Satan, and sinne in temptations.

Good feare.

God as a fa-  
ther pitieth vs.

rusalem. Wherefore if we shall finde our selues forsaken of God, so as wee perceiue nothing but matter of dispaire, let vs still hold our owne, and in the certaintie of our faith stay our selues, sith Christ is giuen vs of God that he might extinguish sin, triumph ouer the law, vanquish death, ouercome the diuell, and destroy hell, for our onely comfort and consolation. But peraduenture some will say, my faith is weake and cold, and my conscience is as a flaming lampe and burning fornace: I feare the Lord will still pursue me with his wrathfull indignation. Thou doest well to feare; but feare and sinne not. For feare, which subdueth the flesh, is in all most requisite, in that the weaker we are in our selues, the stronger wee are in God. But that feare is dangerous, which hindereth the certaintie of faith, in that it encourageth our enemy more fiercely to set vpon vs, when we (comming into the campe) will cast away our armour, especially which should defend vs. Comfort thy selfe, the Lord will not quench the smoking flaxe, nor breake the brused reede, he toucheth not on the quantitie, but on the qualitie of our faith. For as a good mother doth not reiect her childe, because through some infirmitie it is weake, feeble, and not able to goe alone, but rather doth pitie and support it, least peraduenture it should fall, and recompenseth that with more motherly affection, which in her childe is wanting by occasion: in like manner the Lord God our most gracious father doth not cast vs off, because through our imperfections we are vnable or afraid to draw neerer to the throne of grace; but rather pitieth vs, and seeing vs a farr off desirous to come vnto him, meeteth vs by the way, and by grace and strength of his own hand, directeth our steps vnto his kingdom. And as hee which freely purposeth to giue a wedge of golde, will not withdraw his gift, because the hand of him that should receiue it, is weake, troubled with the gout, palsey, or leprosie, so that by any meanes, though in great weaknes, he be able to hold it: euen so the Lord purposing in free mercie to bestow on vs an immortal weight of glorie, will not deprive vs of it, though many filthy blemishes haue polluted and weakened our faith, so that in any small measure we bee able to take holde of his promises: neither are wee to looke for the perfection of faith,

faith, because we neuer beleue as we ought; but rather on that which the Gospell offereth and giueth, and on Gods mercie and peace in Christ: in whose lap if we can lay our heads with Saint Iohn, then wee are in felicitie, securitie, and perfect quietnes. Contrariwise, there bee some who (notwithstanding that a tormented conscience is a stinging Serpent, that it were much better that all the creatures rose vp against vs, euery one bringing their bane, then once to come before the dreadfull face of God) are so blockish, that they are wholly resolu'd into hardnes. If they be prick'd with sicknes, they crie alas: if they bee pinch'd with pouertie, they can complaine; but as for the torment of minde they cannot skill of it: and euen to talke of a brided, contrite and broken heart, is a strange language. For proofe whereof, our consciences are rock'd asleepe, so that not one amongst a thousand knoweth what it is to be pressed & harrowed with the rake of Gods iudgements. But blessed are they that to their owne saluation feelee this in their bodies, whilst sinne may bee both punished and purged. For though God spare vs for a time, yet we know what he keepeth for our end. Wherefore it is the best for vs to runne to the Lord in this life with a troubled mind, least we carrie til the Lord haue locked vs vp with the heauie fetters of desperation, when he shall summon vs to the barre of his iudgement, in the sight of his Angels, and impanelling the great inquest of his Saints against vs, shall denounce our fearfull and small sentence of eternall condemnation: for we see many that haue beene carelesse and haue made good cheare all their life long, yea, and when men haue laboured to make them feelee the iudgements of God, they haue turned all to mockerie, but whose iollitie the Lord hath so abated when they draw towards death, that in stead of iesting and sporting (whereunto they had beene giuen) they haue felt the terror of death, hell, and damnation, and lapping vp their ioyes in final desperation, haue forced out cursings against their filthie pleasures. Wherefore if wee in the tempest of our temptations will faile a right course, neither shrinking nor slipping into the gulfes of desperatiō, neither battering our barke against the rock of presumption; let vs in a contrite spirit crie vnto the Lord: *Haue mercie vpon me, for a lewd soule,*

Some vtterly ignorant of the afflictions of minde.

The state of the wicked which sorrow not for sinne in time.

for I haue sinned against thee, forgive all mine iniquities, and heale all mine infirmities. Thou healest those that are broken in heart, and bindest vp their sores: Why art thou cast downe my soule, and why art thou disquieted within me? Waite on God, for I will yet giue him thanks, he is my present helpe, and my God. Yet my soule keeps thou silence before God, of him cometh my saluation, he is my strength, therefore I shall not much be moued. His mightines is enough to giue me courage, yea and shall be euen when I am forlorne. I know that the diminishing of my bodie, goods, friends, or any other thing, is a calling of me to that which neuer shall diminish nor decay: I belecue that my Lord and my God allureth me daily thither, that I might not doubt that when my bodie is laid in the graue, and there consumed as it were to nothing: yet notwithstanding my soule resting in the bosome of the Lord, shall returne vnto me and shall rise to glorie: euen as it (resting in this life, in the mercies of Christ) did rise to graace: verely I see, and that with ioy, that my flesh must goe to decay: for looke what freshnes soeuer was in it, it is diminished day by day. And I neede not goe farre to seeke for death, for I feele not so small an infirmitee in my bodie, but the same is vnto me a messenger of dissolution. Yet for all this I shall see my God, and whē I am couered in the bellie of the graue with mouldes, I am assured that he will reach me his hand to lift me vp againe to the beautie of his inheritance: so that this small cottage and shed of leaues, being brought to the graue, shall be carried into an incorruptible tabernacle. Thus communing with our own hearts, and being still in the peace of a good conscience, concerning our outward sufferings, we shall finde that the Lord by his fatherly and louing chastisements, intendeth nothing more then to proue our obedience, as good reason it is that he should, and to confirme our faith, as also is most necessarie. Howbeit still (as I said) he vseth a fatherly correction, that is, in mercie, measure and iudgement. For as he striketh vs downe in anger for our sins with the one hand, so he raiseth vs vp againe in loue for our saluation with the other hand. For albeit his corrections bee wearisome wounds to flesh and blood, yet are they soueraigne medicines to the soule and conscience, especially when the Lord giueth vs that priuiledge of his children, that by his holy spirit

How to speake  
to our owne  
hearts in as-  
fections.

he doth ouermaster vs, least that finally we should be his iudge, and he not ours. And for this cause the Lord is oftentimes provoked to put on (as it were) a contrarie face, and to locke vs vp in a prison of aduersitie, to restraine vs from the libertie of our sinnes, which Satan faigne would make vs violently to rush into. And surely though the wisdom of the flesh perswadeeth vs that nothing is better than to be spared, and not to be afflicted, when the Lord calleth vs to reckoning: yet the spirit shewing our desperate estate, without the syue of affliction, and boulder of aduersitie, teacheth vs that wee cannot of all the blessings of God sufficiently esteeme this, being the mother of humilitie, & nurse of true repentance. Againe, the Lord often by inward temptations and outward crosses, draweth vs from the stake of securitie and yntowardnes, to good workes; least in time we should lose the experience of our knowledge and faith in Christ, and seeke some easier kinde of life for flesh and blood. Neither can we truly repent, vntill by some crosse we know this world to be a place of sorow, & not of mirth and delight. For so long as we make our prosperitie a bulwark to beate downe all harmes, we are to look for aduersitie to beate downe the high saile of our proud hearts, whereby wee gad after our owne luits, and leaue the anchor of peace, which is our trust in God. Let vs heare then, when the world beginneth to fauour vs, and wee haue as it were an hundred thousand souldiers to beare vs vp, not to bee secure: for there is nothing more easie for a man, then for to make himselfe beleene that he shal alwaies continue in happy estate, and think he shall die in the nest. But wee must be as birds on a bough, to remoue at Gods pleasure, and that without resistance when the Lord shal visite vs. And because we are giuen too much to think that we haue the things in our owne right, which we hold of the free goodnes of God; wee are taught in affliction how hainous vnthankfulnes it were to binde the Lord continually to entertaine vs in this life at so full charge and cost, without respect of his free and vnderferued gifts: or to holde plea against, and sue him as it were by an obligation, at whose hands we ought to beg daily, and at whose gate wee receiue all our maintenance: or to make a rent charge of all that which he giueth of his free liberality.

How greatly we are to account of our afflictions.

How greatly we are to account of our afflictions.

Prosperitie how dangerous to some.

Securitie.

Binding of the Lord to entertaine vs in this life at so full charge and cost.



lirie. Thus in the end we challenge Gods gifts as our owne, and  
 make account to haue their companie to the grane, whereby we  
 prouoke the Lord often to pious to our faces, that all that wee  
 haue is but lent and borrowed. Let vs then haue such an eye to  
 euery blow, that whensoever the Lord shall lay any crosse vpon  
 vs, wee bee readie to receiue it, and to yeeld vp our hands vn-  
 to him, the condition whereof is, that wee bee readie to remoue  
 whensoever he pleaseth, knowing that Gods providence forceth  
 vs alwaies to the best, and as most may make for the hastening  
 of our soules to our eternall inheritance. Let vs learne not to  
 reckon without our host, and that we hold our prosperitie of the  
 Lord not in fee simple, but as tenants at will, that is, from day to  
 day, resigning to God the soueraignitie of reuoking vs when it  
 pleaseth him. Thus it becommeth the Lord to change our estate,  
 that wee become not snarled in the gifts of prosperitie, and be-  
 come so foolish as not to keepe on our way to the heavenly life.  
 Our naturall inclination is to forget that we are on earth as pil-  
 grims, to leape vp into the cloudes, and to promise vnto our  
 selues the whole course of our liues to bee in prosperitie: and so  
 long as God letteth vs alone at our ease, we take our selues (as it  
 were) to be his Gods. But when we see our selues shut vp, and  
 know not what will be the end of our miserie, finding our selues  
 to be interrained in this life but as iourney men, waged for the  
 present day, but not knowing what will become of vs the day  
 following: we desire to take our rest in the bosome of Gods pro-  
 uidence, and so much we strike our sailes the lower, when the  
 Lord proclaimeth warre with our世俗 prosperitie: which per-  
 suadeth vs that wee shall lue for euer, and driueth vs from be-  
 thinking vs of our miseries and frailties. Wherefore let vs cut out  
 our prosperitie by the patterne of humilitie, & in our best estate  
 put our selues in readines to suffer aduersities, and when wee are  
 well to looke for worse, and keep a good watch when God hand-  
 leth vs most gently, that in abounding we may foresee our wats,  
 in health our sicknes, and in prosperitie our calamitie: for con-  
 cerning things of this life the faithfull are to stand in a doubt,  
 that that which they hold with one hand, may bee taken away  
 with the other. We must not thinke that we shall euer enioy our  
 libertie,

Patience vn-  
 der the crosse.

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In prosperitie  
 to remember  
 aduersitie.

libertie, and that we shall see no crosse, but we must lay open ourselves to receive stripes from the Lord, knowing that our least cries will stay his greatest scourges: Let vs looke to be assaulted, but not vnmeasurably, because God will assist vs. Let vs looke to fall, but on our knees, because Gods hand doth hold vs up. Let vs looke to be humbled, but in mercie, because the Lord sustaio-  
neth vs: and as wee are assured where mercie heareth vs about on euery side, it is our part continually to confesse before the Lord, that wee euer giue new occasions that he should follow vs with new punishments, and that our sins doe often shake off the wings of Gods mercie, vnder the which we haue bin long comforted: For Gods childre acknowledge themselves without ceasing, y God hath rods in a readines (though they see no present euill) to beate them from their sins: and bend all their care, how they may rather suffer aduersitie to Gods glorie, then to sleepe securely in prosperitie vnto their owne pleasure. Now when the Lord doth, as it were hold vs on the rack for these causes before named, we must pray vnto him, that (howsoeuer he keepeth vs in the presse) wee may haue a breathing while to consider our daies spent in pleasure, and to examine our vnthakfulness, which shutteth vp the doore of Gods mercie from vs. And because our afflictions are the sorer when they come the neerer to the soule, we may with our selues conclude to hold on the way of our thorough-fare: and though we see nothing but thornes of temptations, and briers of euill affections, so as wee must bee faine to leape ouer hedges, rockes and ditches: yet must we not cease to continue in Gods seruice. For if that were not, what triall and examination of our faith should there bee, were we as in a faire meadow that wee might runne on a long by the water side in a shade, and that there might be nothing but pleasure and ioy all our life tyme; who could vaunt that he had serued GOD with good affection? But when God doth send vs things cleane contrary to our desires, that we must be faine one while to enter into a quagmire, and another while to march vpon ragged rockes and stones; then we shall haue the use of a well exercised mind in prayer, in repentance, and in contempt of this life. And why doth the Lord sometime suffer vs to pine away, and to languish

The crosse  
sent to exer-  
cise our faith.

in

in continuant griefe, seeing that he could cleane rid vs at the first, doubtlesse to this ende, that wee might confesse his mercie more freely, and bite of his iustice more sharply. Let vs now learne to hold al the passions of impatience in bondage, both by comparing our euils with the wonderfull mercies of God, and our small sufferings with the intollerable conflicts of our forefathers. For there is no greater cause of our dispaire vnder the crosse, then when Sathan perswadeth vs, that neuer any were handled so roughly: or els would beare vs in hand, that although God afflicted the faithfull that haue been before vs, yet they were not so weake as we. But let vs remember that God hath so pinched his seruants, euen them whom he loued, and whose welfare was deare and precious in his sight, and hath often brought them to such extremities, as they were not able to looke vp any more, nor wist how to speake, nor how to holde their peace. Wherefore least our infirmities should ouermaster vs, and when temptations are fierce vpon vs, we know not where to become: let vs call to minde the Saints of GOD, who were constrained with sighes and groanes to stoope vnder the hand of God, whose martyrs and tormented children ought to bee our looking glasse, to the end that by them wee may learne, that according as God dealeth forth the gifts of the spirit, thereafter doth he send greater afflictions, both to make them the more esteemed, and also to cause a more plentifull fruite of their faith. How did God deale with Abraham, not a common man, but rather an Angell, the tenth part of whose sufferings would make a stout heart to quaille? How was Dauid the seruant of God, exercised in Gods schoole, who felt all Gods darts, and had all his arrowes shot at him? Thus it is requisite that Gods graces should not bee idle in his children, but set on worke by afflictions, whereby they may be knowne in due time and place. How did God play the Lion with Ezechias, who (as with pawes and teeth) brused and crushed his bones; not that we may accuse God of crueltye, but that wee may see with what anguish the Lord doth sometimes exercise his holy seruants, and with what patience he doth arme them: who notwithstanding his vehement trials, doe stay themselves vpon God, accusing themselves, saying: *I will beare the wrath of the Lord, because*

Abraham.

Dauid.

Ezechias.

*because I haue sinned against him: and excusing the Lord with all humblenes with Dauid, Psal. 114. I know O Lord that thy iudgements are right, and that thou hast afflicted me iustly, &c.*

It is much auailable to mortification and Christian patience also, to occupie our hearts in the house of mourning, euen in our greatest banquetting, and to betake our selues vnto some serious meditation of aduersitie, when present pleasures would most deuorce vs from the remembrance thereof. So though we haue much in possession, wee shall haue little in affection: and when God doth most aduance vs, we shall feare our wants of humilitie: and then especially be ransacking our infirmities, when the Lord for our triall enricheth vs most with his benefits. For if the Lord God by multiplying his mercies increaseth our account, we are often to suspect, to call to iudgement, and to arraigne our selues for the vsing of Gods creatures; who often giueth that in iudgement, which he might deny vs in mercie: and often waineth vs from some things in his loue, which he might giue vnto vs in his anger.

THE



## THE MARKES OF A RIGHTEOVS MAN.

Rom. 3.



**T**HE righteous man hath three priuiledges. First, *that he shall neuer perishe*, though he be oftentimes afflicted: yea if there bee a number of them, the Lord will spare the habitation of the place for their sake. Secondly, if the Lord bee minded to bring destruction vpon a land or cuntrye, he will first *deliuer the righteous*, either by death, or by conueying them to some other place: as here hee doth Lot, and as the children of Israel, when Pharaoh was ouerthrowne. Thirdly, the Lord will not so much punish for the wicked, as fauour for the godlies sake: and if they fall into the same temporall punishments, euen thereby shall the righteous bee brought neerer to heauen: but the godlesse shall bee throwne downe to hell, euen as with the same flaile is beaten chaffe to be burnt, and pure corne to be preferred.

Who be righteous, and who be not.

**I** Some thinke that there bee none righteous: which commeth to passe either through ignorance, or because they see the finnes and loose righteousness of others. But then the Scriptures should be false, which calleth some righteous: then Christ should haue died in vaine, and there should be no saluation, because none are saued but the righteous.

**2** Some thinke that righteousness is an inherent qualitie, and that through workes we may be righteous and come to perfection, as the Pelagians, Papists, and Familie of loue. But the testimonies of Scriptures which affirme that all our righteousness is as a stained cloath, and that wee are not able to answer one of a thousand, &c. and also the finnes of those who in the word are counted

ted

ted righteous, doe proue the contrarie: for Abraham sinned after he had been pronounced righteous, in distrusting Gods providence, in going in vnto his maide, in lying himselfe, and causing his wife to sin: so Lot in departing from Abraham, to whom the couenant was made, and without a iust cause, in being loth to depart from Sodome, in lying with his daughters: so Dauid, Job, Zacharie, Noe, Peter, and the Publican sinned, who were all iustified by faith, as Abraham was, who beleeued in him.

2. Pet. 2.

Heb. 11.

Luk. 18.

Rom. 4.

Some as a meane betweene these, do magnifie the righteousness which is by faith without works, but in the meane while liue vngodly: but these haue imagined a kinde of righteousness common to the dissolute protestants, which shall better bee discouered when it is set downe what a righteous man is.

3

True righteousness is by imputation: for the obtaining whereof, wee must first *feele and acknowledge our selues voyde of all righteousness* and full of all vnrighteousnesse, by reason of our sinnes. And this caused Paul to count all his former righteousnesses as dung.

Secondly, that wee feeling the weight of *our sinnes*, desire to leaue them, and be freed from the punishment due vnto them.

Psalm. 32.

Math. 11. 21.

Philip. 3.

Luk. 18.

Rom. 4.

Philip. 32.

Heb. 4.

Thirdly, that *by faith wee stie vnto Christ*, seeking to haue his righteousness imputed vnto vs, and our sinnes not imputed, but cleane forgiven vs. So was the Publican, and Abraham: so is Christ sent a mediator vnto vs, when wee are wounded, by the sword of the word. Now although being thus iustified in Christ, there doe yet sinne remaine in vs: for all that it must not raigne in our mortall bodies: but we must doe the worke of our father Abraham, walking in vprightness of heart before the Lord, as it was required of Abraham: in which sense Dauid saith, *In whose spirit there is no guile*: as if hee should say, his sinnes did still remaine, if he walked not vprightly. This vprightness of heart may be tried by foure speciall notes: first, that we loue al good things as well as one, and hate all sinnes as well as one, and that both in our selues and in others: so that although wee cannot performe all, yet wee will haue respect vnto all the commandements, Psalme, 119. 6. Whereof Saint Iames giueth a reason when he saith, that *he that commanded the one, commanded the other*: whereby he discouereth

Gen. 17.

Psal. 32. and

119. and 4.

Foure notes

of a righteous

man.

Iames 2.

couereth



To haue religion in respect of persons.

couereth the hypocrisie of those which had religion in respect of persons : and such is the religion of Papists, and of the Familie of loue.

Such was the religion of Herod, and of the young man that would followe Christ : but when the one was reprobued of his whoredome, and the other bidden sell al that he had, they would bee Disciples no longer, although before they would doe many things gladly, and be great professors.

False hearted protestants.

Such is the state of many protestants, who will condemne whoredome and yet be couetous, yea they will do great things, but will not be brought to glorifie God in their callings : which sheweth their religion to be vaine, and their hearts full of hypocrisie. And yet this rule may haue exceptions : for we do neither know all good nor all euill at the first, much lesse loue the one and hate the other, as we ought : yea wee see many sins which as yet we cannot come out of as we should. Againe, there may be sinnes of frailtie, although not of presumption : but yet if we be not grieued for these, and displeased with our selues, whē by one we are ouertaken, and hate sinne, and loue goodnesse, when the Lord doth reuile it vnto vs wee keepe an euill conscience, and our corruption shall be discovered: for in that measure wee like of sinne, in that measure is hypocrisie in vs : and if the oftner we sin the more we bee grieued, it is a signe of vprightnes, and then is hope to recouer the fall, for this worketh a care and strife to come out of sinne, and at the last a recouerie : but in the hypocrite contrarie.

Second note of a righteous man.

The second note is, that we haue a singular care to please and glorifie GOD in all our doings, and to approue our selues vnto him without hope of reward, though trouble doe come vpon vs for it, and that onely because wee would please God and glorifie his name, and for the same cause eschue euill. The want of this, caused Christ to reprove the Scribes and Pharisees, for fasting and prayer, because they did it to bee seene of men. The want hereof condemneth the Papists and Familie of loue in all their workes, because they doe them, that thereby they may be righteous. When iustification was giuen to workes, then men would build Churches, Abbies, &c. and these things were greatly praised

sed of men : but now when good workes are commanded not to merit by, but for Gods glorie, as to be signes and seales of righteousness, few are brought to doe them, which is a signe that there are but a few righteous men vpon earth.

This rule also hath his exceptions, for we shall see much rebellion in our flesh, and hypocrisie with all : but we must note what is our chiefest drift, and what beareth the chiefest sway within vs, & of that shall we be named, as is the vse in other things, as to be of this or that complexion, because that or this is the principall, and it is called leauened bread, though water be mixt with it: so that if our consciences do witnesse with vs that our chiefe care is to please God, then is our heart vpright with God, though hypocrisie be ioyned with it. For it is one thing to doe a thing for hypocrisie, and another thing mixt with hypocrisie : one thing for vaine glorie, and another thing mixt with vaine glorie. If we could see nothing by our selues, yet herein must we not iustifie our selues : and when we see infirmities ioyned with our speciall care, we must haue a care to leaue them, and strue thereunto, so that we yeeld not our selues to them, but rather they leade vs away captiues, and whensoever we see them to behold Satan in them, and therefore hate them, and though they buffet vs, yet still pray, and arme our selues against them as Paul did. Notes.

Rom. 7.  
2. Cor. 13. 7.

The third note is, that wee neuer content our selues in our selues, nor in the things that we haue done, but still goe forward to leaue sin, and draw neerer to God. And this may be seene in Abraham, and is set downe in the Prouerbes. And Paul saith, *As many as are perfect are thus minded.* Here the are disclosed those that either stay in the beginnings, or else slide backe when they are gone somewhat forward. For if we haue tasted once of the good grace of God, and then turne backe from it, it is impossible to be renued by repentance, whereof there are two causes : first, because they are alwaies learning and neuer the better, Esai. 28. where the Prophet rebuketh, saying : *Line vpon line, and precept vpon precept.* Secondly, because that if they attaine to knowledge: yet doe they not build themselves thereupon to keepe a good conscience : and this experience teacheth in those that become heretikes. This is so fearefull to the godly, that they had rather fall into all the miseries of Iob, than into this apostacie. We must

Pro. 4. 18.  
Phil. 3. 15.

Heb. 6.

Esaiah. 28.

T

then

then go on stil, giuing God praise that we haue done something, and yet not so much to be puffed vp thereby, as sorowfull that we haue not done so much as wee ought, so that we looke vpon our sins to humble vs, and vpon that good which the Lord hath wrought in vs to be thankfull. But yet sometimes the children of God see they goe not forward, but as it were linger, yea they sometimes fal into grosse sins: for the first, if we striue not against it, millike not our selues for it, nor mourne because it is so with vs, we are in daunger that the Lord will barre vs out. And if he punish those that go not forward thus, what shal be to those that fall backe? But if we millike our selues for our sinnes, and mourne striuing against the, we may take sound comfort therein. And for the second, the Lord turneth the falles of his children to their faster going forward and growing vp: for so they see their corruption more, wherewith being humbled, (though it be a very fearful thing for Christians to fal into any grosse sin) they flye faster vnto Christ. And againe, their fall maketh them more warie, and also to runne forward the faster, as they that run in a race, or trauel in a iourney, being letted either by fall or by companie, do afterward make more speed least that they should not obtaine their purpose. Dauid after his fal, was brought to see his originall corruption, and craued more earnestly for the spirit to be renued in him. The children of God then fal, but the Lord reuealeth it and they rise againe: but the hypocrites and wicked continue still, and goe from euill to worse, because saluation is giuen to none but to those that loue it.

The fourth note is, that we loue righteous men, and righteous things, as well in others as in our selues. Righteous men, that is, either such as are afore vs, our equals, or inferiours. We must loue them that are afore vs, that we may follow them, and be like vnto them, & not to please our selues in our selues, and therefore must we be desirous to keepe their companie, whether they be preachers or professors: for those that loue learning, wil delight in the companie of those that are learned: and if we loue good men because they are so, it is a good signe we doe much more loue God who is goodnes it selfe: as if the father loue the schoolemaster for the sonnes sake, it is a signe he loueth his sonne much more. And if this be so, it will restraine vs that we neither enuy, nor yet despise

Reuel. 3.  
Isaia. 28.  
Heb. 3. 14.  
Phil. 3.

Gods children  
sometimes  
linger, rather  
then goe forward.

Psal. 51.

Psal. 119. 8. 6. 10  
Psal. 115. & 116.

How to loue  
superiours, equals, inferiours.

spise the gifts we see in others: but rather giue God the glory for them, and seeke to profit by them: contrarie to all this is the vnrighteous and vaine glorious man.

That we might the rather doe this, Christ hath promised a reward, *He that receiveth a Prophet, &c.* Yea we see that worldlie men haue been blessed for the godlies sake, as Laban for Iacob, Putiphar for Ioseph, & Nabuchadnezzar for Daniels sake: much more are the godly blessed, as Abraham & Lot receiued Angels in shape of men, had the plague reuealed to them and escaped. So Ebed Melech and Baruch had their life for a pray, because of Ieremiah the Prophet: so did the Shunamitish woman receiue singular blessings for entertaining Eliah. Contrariwise, the man that heareth not instruction, nor loueth righteous men, but contemneth his betters, is high in his owne eyes, he hath no righteousness in him. This hath also a punishment, as hath been seene vpon the Iewes, who killed the Prophets, but their children haue builded their sepulchers: so we can thinke well of many when they are gone, but when they are present with vs, and we might receiue some profit by them, we cannot digest them. But we must thinke better of others then of our selues, yet approuing our selues both to God and to others also, as Paul doth.

Math. 10.

2. Cor. 5.

We must loue our equals, both to confirme them, & by them to be confirmed our selues. The true sensible feeling of our own wants will moue vs to this dutie, that wee may haue the like of them.

Rom. 15. 14.  
Iude. 20.

We must loue our inferiours, to instruct them, and draw them forward. And because our callings will not suffer vs to doe this to al, we must first begin with them that are neere vs, as fathers, their wiues & children: masters, their seruants: princes, their subiects. Thus did Abraham teach his familie, otherwise hee could not haue looked for the performance of the couenant, whereof one end was this, that he should teach his familie. This belongeth to vs and all Christians, who being righteous haue the couenant made to them and their seede: and therefore must they be taught & instructed, that they may keepe Gods ordinances and obserue his lawes. The small practise of this sheweth, that few men haue the warrant of saluation in themselves. This loue goeth further abroad to others, as to kinsfolkes: for the wicked

Gen. 18.

Matth. 23.

Iam. 5.

Dan. 12.

Matth. 25.

Matth. 5.

Pſalm. 126.

2. Pet. 2.

Ezechiel. 9. 4.

Pſalm. 119. 5. 3.

Mark. 3.

Rom. 15.

Pſalm. 69.

Ierem. 12.

take great pains to make many like themſelues, which may be a ſhame to Chriſtiāns, if they ſtrive not daily to win ſome. And that we may do this there is a reward: *He that couereth ſins, ſhall ſhine as the ſunnes.* But if he be condemned that ſpilleth the bodie, and ſuffereth the very Aſſe to fall, how much more ſhal he be that loſeth a ſoule. We muſt loue al righteous things in others as in our ſelues. We muſt hate vnrighteous men and ſeparate our ſelues from them: but this muſt be in reſpect of their ſins and corruption, whereby God is diſhonored: not in reſpect of their perſon which God hath made, which after this ſort may be tried. If we do not brute abroad their faults, but euen mourne for them, and their ſaluation. So did Lot mourne, and thoſe are marked out which wept for the iniquitie of the time, and were preſerued. In reſpect of Gods glorie to be angrie, but in reſpect of men to lament: this is a true zeale. And ſo Chriſt was angrie and wept ouer Ieruſalem. Yet here muſt be cōſidered, the manner of offending: for ſome ſinne of malice, and ſome ſinne of infirmitie.

Thus muſt we hate all vnrighteous things, and mourne for them, and not only for them, but alſo for the abuſe of thoſe things which in their owne nature are lawfull.

FINIS.

SWEET

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SWEET AND SVRE SIGNES  
OF ELECTION, TO THEM THAT  
ARE BROUGHT LOW.

1 **A** Clearing of iudgement, conceiuing of the tryeth, and true meaning of the Scripture making for vs or against vs.

2 A rebuking of sin inwardly, a pouertie of spirit from thence, and a mourning therefore.

3 A being cast downe in our owne conceite, and a meeknes to beare our punishment thereby wrought.

4 An hungering after the righteoulnes which is in Christ, and arising and esteeming it aboue all earthly things.

5 Amusing vpon, and a desire to thinke and speake of heauenly things.

6 A conflict of the flesh and spirit, and therein, by practise the power of the spirit getting the vpper hand.

7 A sowing to the spirit, by the vse of the meanes, as of the word, prayer, &c.

8 A purpose vnfained, vpon strength receiued, of vowing ones selfe wholly to the glorie of God, and good of our brethren.

9 A resignation of our selues into Gods hands.

10 An expecting of the daily increase of our soules health, and our bodies resurrection.

11 The forgiuing of our enemies.

12 An acknowledging of our offences, with a purpose truly to leaue them.

13 A delight in Gods Saints.

14 A desire that after death the Church of God may flourish and haue all peace.

15 A spirit without guile: that is, an vnfained purpose alwaies to doe well, howsoeuer our infirmities put vs by it.

FINIS.

T 3

A TREA-



# A TREATISE OF A CONTRACT BEFORE MARIAGE.

*After prayer he spake as followeth :*

The spousage  
or betrothing  
before ful ma-  
riage known  
by the light of  
nature.



That none of vs might doubt whether there be iust occasion of this manner of our meeting or no : we are to call to minde euen from the Heathen, that the light of nature taught thē, that there was a solemne promise to be made of the parties that should be married before they were to be ioyned in mariage, and that was called their espousage : and therefore we were the more to be blamed, if we should neglect so good a custome, specially being commended by the chosen people of God, as we may gather of his words : for we reade that the Lord God made a law concerning the espoused persons, that if they were vnfaithfull of their bodies, they shuld be condemned as adulterers, euen as wil as the married parties. Mary also was affianced vnto Ioseph, before the solemnising of their mariage. And the vse of the Church standeth with good reason : for that the neglect of it is an occasion that many are disappoynted of their purposed mariages, because some of them through inconstancie goe backe. It is verie meete also, that they should haue some instructions giuen them concerning the graces & duties that are required in that estate, that they may pray vnto the Lord, and so be prepared and made fit to be publicly presented to the congregation afterwards.

A contract is  
more then a  
simple promise  
of mariage.

Now further as concerning the nature of this contract and espousage, although it be a degree vnder mariage, yet it is more then a determined purpose, yea more then a simple promise. For euen as he which deliuereth vp the estate of his lands in writing (all conditions agreed vpō) is more bound to the perfourmance of his bargaine, then he that hath purposed, yea or made promise thereof by word of mouth, although the writings be not yet sealed: euen so there is a greater necessitie of standing to this contract of mariage, then there is of any other purpose or promise made priuately by y parties. These things obserued, I purpose as God shal giue me grace to giue some lessons, how you must prepare

pare your selues to liue in y<sup>e</sup> estate of mariage. I will for the helpe of your memorie deale in this sort and order: first briefly going through the Articles of your faith, and then through the Commandements, noting some especiall duties fit for this purpose.

As concerning your beleefe in God the father, you know brethren you must beleuee in him, as being creator of all things, and also the gouernour and preferuer of the same: you must also vnderstand that he created man according to his owne image, and gaue him the preheminance and gouernment of the woman, for the helpe of the man, that he might be furthered in the seruice of his God. So you must much more looke that you be not hindred from the Lord by your wife: for there are many whilest they desire mariage, so long as their hope is deferred they are carefull in the discharde of their dutie: but afterward once inioying those things they looked for, they waxe more negligent the they were before, greatly dishonoring God by their vnthankfulness. And it may be the onely fault of man, if he be not helped by his wife to grow in godlines: for I think that euen Euah in mouing her husband Adam to eate of the forbidden fruite, had been an helper vnto him, to bring him acquainted with the malicious enmitie of Sathan against them both, if according to the great measure of graces he had receiued from the Lord, he had been more faithfull in obeying the will of God, and had wisely rebuked his wife. And againe, although the woman was the occasion of sinne: yet the force of sinne to the corruption of mankind came into the world by the sin of y<sup>e</sup> man. For so the Apostle saith, Rom. 5. *As by one man (meaning Adam) sin entered into the world, & death by sin: and so death went ouer all men, for as much as all men haue sinned. So much more the grace of God, and the gift of grace, which is by one man Iesus Christ, hath abounded vnto many.* And in y<sup>e</sup> 3. of Gen. we reade, that the eyes of the woman were not opened vntil y<sup>e</sup> man had eaten of the fruite: but so soone as he had eaten, the eyes of the both were opened, and they knew y<sup>e</sup> they had sinned. Therefore I gather thus much, that rebuke shuld haue preailed more to conuert her, then her mouing of him to transgresse, should haue been able to peruert him. I speake not to excuse the woman, for I know the Lord was displeased with her, and for that cause hath laid a special punishment vpon her, in the painfull bringing forth of children.

How the parties betrothed must bee taught to know their duties.

Note.

But that I might shew the great charge that lieth vpon the man, to stay the corruptions of the woman, by reason of the authoritie which the Lord hath giuen him ouer her: which I would haue you brother diligently to consider of. And you my sister must take profite, by calling to minde, that this was one end of your creation, that you should glorifie God in being an helper to your husband: therefore take heede that you be not a hinderer vnto him, to trouble him or to vexe his heart, whereby he should be lesse fruitfull in his calling: but be you cheerfull towards him, so that although he should haue little comfort in all other things, yet he may finde great cause to reioyce in you. And this you must know, that as it is required of your husband to seeke for wisdom to be able to gouerne you: so the Lord requireth of you to be subiect vnto him, remembring also that as God hath ioyned you silence in the congregation, so you must seeke for instruction at his mouth in your priuate chamber.

The contracted must remember that God by his good providence brought them together.

Another thing I would haue you both to consider of in this poynt of your beleefe, is faith in Gods prouidence. And marke that well I shall say vnto you: for it is a special thing, and I know it shall do you good, if God blesse it vnto you: for if you be assured in your hearts that it was the Lord who in his gracious prouidence brought you thus together, you shall be comforted against all troubles and hinderances that shall by any meanes be raised vp against you. For this is the nature of Satan to bring men and women to this doubt: and when they once yeeld vnto it, what trouble and what strife doth he worke betwixt them? For whereupon ariseth that impatiencie of spirit that we see to be in many, in murmuring, in chiding, in cursed speeches, and much like vnquietnes? doth it not come of this, because they haue not a reuerent perswasion that the Lord in his prouidence as by his owne hand ioyned them in that neere bond and coniunction together? Therefore my good brother and sister, as you would continue and increase in much loue and peace one towards another, marke I say this poynt diligently: for it shall be a very comfortable stay vnto you both, whatsoeuer should fall out afterward, contrarie to that you looked for: as if there should be any disagreement in your seuerall dispositions and natures: or if you should fall into sicknesses, into any diseases, or such like trials, you remem-

remembering that this was the Lords doing, you may be more assured that yet for al this, it shall be well in the end, if you be constant in prayer, calling vpon God the father through faith in Iesus Christ. Now that you may proue vnto your owne hearts that the Lord hath knit you thus together, you must consider that it must needes be the Lord who hath moued the hearts of your Christian parents to giue their lawfull consents vnto you in the same, and God in mercie shall giue you greater assurance of it, if you marke his dealings with you from time to time.

Now as touching your faith in Iesus Christ, vnderstand that marriage is holy vnto them onely, whose hearts are sanctified by faith in his name. And although God will alwaies aproue his own ordinance, yet it must needes proue hurtful in the end vnto them, who call not for his blessing vpon the same: and without repentance will turne to their further condemnation. Therefore you are both to examine your selues diligently herein: and you brother. *A*. must learne hereby so to loue your wife, as Christ Iesus loued his spouse his Church: that is to say, euē as our Sauour Christ is very patient towards it, and by little and little purgeth, washeth and cleanse away the corruption of it. So must you in like manner in all wisdom vfe the meanes, and with a patient minde waite for the amendment of any thing that you shal finde to be amisse in your wife, and that the graces of Gods spirit may daily increafe in her. Therefore I charge you in the sight of God and his angels, and as you will answere vnto me and the parents of this my sister, before the iudgement seate of Christ, that as you receiue her a virgin from her parents, so you neglect no dutie whereby her saluation may be furthered, that you may present her pure and blameles, as much as in you lieth, vnto Iesus Christ when he shall call you to account. And doe not thinke that this is a harder charge, then is meete: for seeing that God hath promised a blessing vnto those husbards that are faithful to the conuerting of their vnbeleeuing wiues, how much more then shall you preuaile with a Christian daughter, & one, I hope, that hath receiued the faith as well as your selfe? And you my sister, must likewise take heede, that you refuse not to obey your husband, in all things agreeable to Gods most holie word. For you must by his ordinance be subiect vnto him, euē as the Church is subiect

Faith in Iesus Christ.

The wisdom and loue of a good Christiā in the gouernment of his wife.

vnto

vnto Iesus Christ. And as the Church should be but a strumpet, and be vnworthie of Christ, and those blessings which he bringeth with him for her, if she would not receiue and acknowledge him as her head: so could you not looke for any benefit frō your husband, vnlesse you shuld submit your selfe vnto him, according to the cōmandement of God. Neither do I thus charge you with any obedience but in the Lord: for if he should require any such thing of you, as should cause you to depart from Christ, I would haue you in any case remember that you are principally espoused vnto Christ. And herein also you must cōsider, that there will be speciall graces of obedience & modestie and godlines looked for of you: not only in respect of your good education, but also because of that helpe which is nōw offered vnto you. And when the holy Ghost in his Scriptures telleth you, that the beleeuing wife may (through his blessing) win the vnbeleeuing husband, if so be she walke Christianly in godly conuersation with modestie and feare before him: let this incourage you to hope for better successe, by all meanes of dealing towards one that is faithfull, and I trust will be willing in all good things to comfort you.

Now thirdly, in that you are taught to beleue in God the holy Ghost, it admonisheth you to pray for his teaching, that you may by him be led into all trueth, and further instructed and drawne vnto euery Christian dutie, from time to time. The duties are very many to be gathered out of euery article, as also out of the seuerall Commandements: but I will only giue you a taste, and touch onely some one dutie, required of you in euery one of thē. In that you beleue that there is an vniuersall church and communion of Saints, you must be diligent to approue your selues one to each other, that you are parts and members thereof: and further the graces that God hath bestowed vpon either of you, must be common in y<sup>e</sup> use thereof to each other: so againe you must sustaine the infirmities one of another. Finally, you must prouoke and stirre vp one another, that your faith may be strengthened, & your selues comforted against all other griefes, by the assurance you shall haue wrought in you concerning the forgiuenes of sinnes, wherein your happines doth consist: as also in the hope of the resurrection of your bodies, and the continual meditation of eternall life.

The communion of saints.

We

We will come now to the Commandements: and first for the former commandement, which requireth all spirituall seruice of you that is due vnto the Lord, that you stedfastly beleue in him, loue him with all your hearts, and with feare and reuerence to call vpon his name, in all things giuing thanks, as to him which is the author and giuer of euery good and perfect gift vnto you: You must make the profit of this commaundement, that if you will looke in trueth of heart, to bee faithfull, louing and dutifull one to the other, these graces must spring from the other, as being the fountaine and welspring of all life and trueth vnto them. For contrariwise, if you be vnmindfull of God, he will not suffer you to finde the benefits of trueth one by the other.

The first commandement.

The second Commandement, which requireth of you to worship God after the true manner, that he appointeth in his word, teacheth you thus much, that you must nourish your loue in this estate, by the practise of things whereby hee is worshipped and honored of vs: namely, by hearing and reading of his holy word, and by the vse of the Sacraments. For that loue that is stirred vp and nourished by this meanes, is most pure and will longest endure, when fleshly loue soone vanisheth and vadeth away.

The second commandement.

That loue which breeds by godlie meanes, will longest endure.

In the third Commandement, as you are trusted with the glorie of God: so you are charged (brother) that you abuse not his name. If you be faithfull vnto the Lord, in seeking his glorie and the aduancement of his trueth, and of the kingdome of Iesus Christ, preferring it in all things as is meete; then surely will the Lord blesse you, and prosper your waies: but if you fall away, and slide into any heresie, and so dishonour his Maiestie; then will God certainly plague you in his wrath, and hee will make that which you desire to haue greatest comfort in, turne into a curse vpon you. And I would haue you remember to this ende, how God the Lord dealt with wicked Amaziah, who for the prophaning of Gods glorie and worship, had the heart of his wife drawne from him; and so to his great reproach became a notorious whore. So likewise my sister, that you dishonour not God, as being a means of withdrawing your husbands heart from the duties of his calling; but nourishing faith and a good conscience in all things with him: so will the Lord for his owne names sake blesse you together. For you shall finde it true which he hath spoken:

The 3. Commandement.



1. Sam. 3. 33.

ken: *Them that honour me I will honour, and them that despise me shall be despised.* But beware (I say) that you giue no occasion offalling away, or backsliding vnto your husband, least God also bring shame vpon you by him, by giuing him ouer to some sin. I speake not this as though I doubted these things in either of you both: for I hope for better things of you: but in speaking to you, I admonish my selfe, wishing that we all take heed, that we fall not as the wicked and sinners into the hand of God: for he will not hold him guiltles that taketh his name in vaine.

The 4. Commandement.

I will speake nothing of the fourth Commaundement, onely referring you to that I taught publicly this day, concerning the conscience we ought to haue, in the true and spirituall keeping of the same.

The 5. Commandement.

The fift Commandement teacheth you to be obedient, and to relieue and obey your husband. And marke this sister I shal now say vnto you: if you had neuer so many gifts, if you had the wisdom of Abigail, and all other graces which are in any woman; yet if you wanted obedience to your husband, I tel you true that you are nothing worth, and you could haue no part in Iesus Christ: who denieth himselfe to be the gouernour of any, that will not acknowledge their husband to be their head. Therefore sister, let others do as they list, but be you in the number of those that doe feare God, and as the daughter of Sara by doing well; who yeelded reuerence to Abraham, and is commended in the Scripture for her dutifull speech she vsed alwaies vnto him, calling him Lord, or Sir. Now brother, remember that you must so gouerne, as you must giue account of the maner of your gouernment, euen vnto God himselfe. Besides, where there is greater dignitie, there must you know that there is greater graces required: and in ruling well there are many speciall duties to be performed. Therefore you must behaue your selfe wisely, least you dishonour your self by abusing your authority: for it is a daughter of Israel that is committed vnto you, and one that is fellow heire of the same grace in Iesus Christ with you. Againe, you must consider that a woman is a verie fraile creature, and may soone be discouraged; when as there ought to be more constancie, and staiednes on your part. Therefore in the sixt Commandement, God forbiddeth all *churlish behauiour*, all lumpishnes,

How the husband is to rule his wife.

The 6. Commandement.

and

and all vnkindnes and discourteous speeches; charging you also to beare with many weakneses, to the end they may bee most quietly reformed. And you sister are forbidden all solemnnes, and that you also for your part take heede of all bitter speeches, and of naughtie names which we heare throwne out of some women of vnquiet spirits: and if you will haue your infirmitie cured by gentlenes, then deale you in like manner towards your husbands. For it cannot be but occasions of vnquietnes will sometimes be offered in either part: and therefore in many things you must willingly beare each others burthē. Besides this (sister) there is a dutie required in this commandement, that you take care of the health of your husband, in dressing meates wholesome for him. And this shall be a meanes that his heart shall be more bent in all louing affection towards you.

No bitterness  
betweene e  
man and wife

In the seuenth Commandement there are many things to be noted, but I can but touch some one or two at this present for want of time: the speciall vse and substance of it is thus much, that you liue chastly in this estate, & that you keep the mariage bed vndefiled, and let me giue you both this warning, that you take heede in the beginning, marke what I say, least that which ought to be a meanes to further chasticie, shuld turne to the hinderance of you. Therefore pray to God to giue you grace that you may be soberly affected in all things, and namely in the vse of mariage: and repent of that which is past, if you haue any way offended the Lord in this behalfe. For many failing in repentāce for their former sins, fall afterward vnto their vncleannes againe. As for you brother, true loue towards your wife, wil be a notable stay from all corruptions: this we reade of Isaac, Gen. 24. 67. because he loued Rebecca very dearly, he had no more wiues but her; albeit in those daies (it was a grieuous sin) euē amongst many of the faithfull, they had at once more wiues then one. Therefore when you are from her abroad, make a covenānt with your eyes, and let not your heart wander after any other, but thinke vpon your own wife, and delight your heart in her continually, and pray earnestly vnto God for her, & so will the Lord increase your loue vnto her, and moue her heart also to delight and long after you. So must you do sister, that y same blessings may ouer take you: as surely if you imbrace his feare & walke in his waies,

The 7. Com-  
mandement.

he

he wil blesse you as wel in bearing of children, as in other his manifold graces which he hath in store to bestow vpon you.

True loue.

Here also I must by the way admonish you of one other thing, which I had forgotten before, and that is this; your loue must spring from that reuerence and feare that you must yeeld vnto your husband: for true loue is mixt as it were with these two: and this is a speciall dutie, and often repeated in the Scripture, that the wife must feare the husband. So that you see sister, that you must not look to haue your husband at your becke for your loue: but you must render due beneuolence vnto each other. For as the bodie of the husband is not his own, but his wiues: so is not the womans her own, but her husbands: for they are both one flesh, as the Scripture doth teach.

Now, if any doe obiekt, that this is the way to bring women into bondage, and to bee as drudges to their husbands, if they should in this manner be subiect vnto them. No, no, it is not so, but the most readiest way to procure vnto themselues grace, peace of conscience, and more sweete libertie; whilst they liue in obedience to God, and his holy ordinances. And therefore the spirit of God admonisheth all women, that they be not afraide of any such vaine terror.

Ielousie.

Now further my brother and sister, that you may keepe your bodies pure and chaste, one for the other, I would counsel you to beware of being alone with any, when there is feare of temptation vnto euill: but be carefull, that you may alwaies haue witness of your Christian behauiour: and in keeping companie conuenient, chuse vnto your selfe such as bee most sober and faithfull. Well, although there be many more duties, yet I will content my selfe to go one thing further, that is, that as you seek for continuance and increase of loue, so you take heede of ielousie: for although that true loue is very earnest, and mixt with godly ielousie; yet there is a wicked ielousie, and that moueth cauleles suspitions, which worketh great woe vnto such as giue credit vnto them. Take heede therefore my brother and sister of this, yea though there shuld seeme to be some iust cause, yet giue not too speedie credit vnto them. Now, if you desire to know in your heart, which are vngodly suspitions, know them by this token: for they will make you more negligent in praying one for

Note.

for another, and more slacke in performing all other duties of loue one to another.

In the eight Commandement you are charged brother, to vse all lawfull meanes to prouide for the maintenance of your wife in honest estate: else were you worse then an Infidell. But I charge you to take heed, least through distrust in the prouidence of God, you make shipwracke of a good conscience, vsing any vniust or vnlawfull meanes. And you sister are commanded to be a good hufwife, and to keepe those things together which you haue, and so increafe them, as you may from time to time bee helpfull vnto others. For if you should consume and waste things vnprofitably, you should griue and trouble the minde of your husband, who ought to be eased of that care by you. And further, if it should please God to call either of you to suffer persecution in time of triall, the weaker must for the Lords cause giue place to the stronger, & desire the Lord to giue greater strength: for we must labour for grace, that we may be willing for the Gospel, to forsake all things whatsoeuer we haue.

The eight  
commande-  
ment.

Out of the ninth Commaundement I will giue you this rule, that neither of you blaze abroad the infirmities of each other: it is a great enimie to pure loue. But if there be neede of counsell and helpe in any matter, then chuse a faithfull friend with consent, that may be an indifferent iudge betwixt you. And againe, in any case tell the trueth one to another: for it is a thing diligently to be regarded in these our daies, when as men and women are so full of policies ond subtill fetches, that there is almost no simplicitie to be found in any.

The 9. Com-  
mandement.  
Man and wife  
not to lay o-  
pen the infir-  
mities one of  
another.

In the last Commandement, which concerneth wicked motions and thoughts, although there bee no consent giuen vnto them, you are to consider that your nature will neuer be freed from them in this life: therefore you must prepare to prayer, and other heavenly exercises of faith, to striue continually against them.

The 10. Com-  
mandement.

Thus I will ende, beseeching God for Christ Iesus sake to giue you of his spirit, that may teach you in these things, and inable you to further duties agreeable to his holy will, to the glorie of his name, and your euerlasting comfort.

O Lord God deare father, for thy welbeloued sonne our Sa-  
uiours

Then he  
prayed.

uiours sake, make vs thankfull for this thy gracious providence towards vs, Oh Lord forgieue vs all our sinnes, and keepe vs pure both in soule and bodie : for thine owne name sake write these instructions in our hearts, and giue vs grace to make practise of them in the whole course of our liues: guide vs in al things deare father by the grace of thy good spirit, and let the mercifull eye of thy fatherly providence watch ouer vs continually, that we may be comforted in thy waies, and quickened alwaies to giue thee immortall praise, and that through thy deare sonne Iesus Christ, our Lord and only Sauour, Amen.

After the exhortation and prayer, he asked the parties to be contracted these two questions :

1 Of their consent of parents.

Judg. 14. 21.

2. Sam. 13. 13.

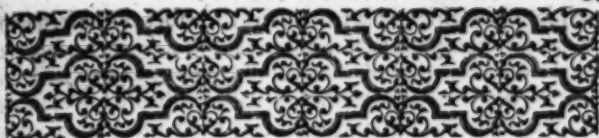
After their answer of their parents consent to make a faithfull promise of mariage one to the other, at such time as their parents could agree vpon it, they were charged to keepe themselves chaste, vntill the mariage be sanctified by the publike prayers of the Church : for otherwise many mariages haue bin punished of the Lord for the vncleannes that hath been committed betwixt the contract and the mariage.

2 Whether they were euer precontracted?

Then he charged them saying : I charge you, as by authoritie from Iesus Christ, in whom you looke to be saued, that hauing the consent of your parents, and receiued these precepts, that (I say) ye labour to grow in knowledge, and in the feare of God. And now as in the sight of God (without all such leuitie as of others is vsed) you must make before the Lord a contract, which is farre more then a promise: and that on this maner their hands being ioyned. *I R.* do promise to thee. *F.* that I will be thine husband, which I will confirme by publike mariage, in pledge whereof I giue thee mine hand. In like manner doth the woman to the man. Then after prayer the parties are dismissed.

FINIS.

A TREA-



## A TREATISE OF THE SABBATH.



**I**T is written, Exod. 20. 8. *Remember the Sabbath day to keepe it holy, &c.* Dearly beloued in the Lord, there is no commandement of Gods part more vrged, and of our parts lesse obserued, than this one of the Sabbath : wherefore with zeale to Gods glorie, and loue vnfaigned vnto your selues, I haue indeuoured in that measure and manner that God hath inabled me, to intreate of this argument. The necessarie vse whereof we shall more plainly perceiue, if we doe wisely consider either the lamentable inconueniences which accompanie the want of the pure vnderstanding thereof: or the manifold commodities, which insue the right imbracing of the same. The inconueniences are partly to bee obserued in the wicked, and partly to be noted in the children of God. In the wicked, who either are seduced by false doctrine, or else which are carelesse of true doctrine. They that are deceived by false religion, be either Papists on the one side, the Families of loue, with such like heretikes on the other side: whereof the one, that is the Papists, make the Sabbath day but an ordinance, & ceremonie of the Church, and therefore obserue it but as a thing taken vp and retained by the Church of Rome : as also they doe many other holy daies in the yeere. The other seeing no further into it, then as it is an ordinance and ceremony, and thinking it to containe nothing morall, crie out against it, as willing to haue it wholly abrogated, seeing all ceremonies haue had their end in Christ : alleadging (though nothing to the purpose) that God is a spirit, and will be

The inconueniences and commodities of keeping or breaking the Sabbath.

Popish Sabbath.



The diuels  
day.

How men pro-  
phane the  
Sabbath.

The Sabbath  
the Lordes  
market day.

He that kee-  
peth the Sab-  
bath, keepeth  
the whole  
law.

worshipped in spirit and in trueth: and therefore the obseruation of a day is nothing auailable to his worship. Again, what credit it hath in them that are carelesse of religion, all men may see. Tush (say these men) the Sabbath is too Iewish and full of superstition: and therefore vnto them it is all one with other common holy daies, sauing that peraduenture they had rather haue it, thā want it; not for any loue of religion, but for easing of their flesh, and the more in glutting themselues with carnall pleasure: by meanes wherof they make it a day of the world, not a day of the Church; a time rather dedicated to the pampering of the flesh, then sincerely consecrated to the building vp of the soule and spirit. In the children of God otherwise well instructed, haue also arisen many scruples concerning this matter, how it is ceremonious, and how it is not: which kinde of men keepe the Sabbath not as grosse heretikes, and yet not as carefull obseruers, by reason that they are not thoroughly taught in it, nor fully perswaded of it. Wherefore wee may see how needfull this doctrine is, yea although we had no care of the, that are not in the Church, yet in respect of them of whom wee haue most care, being in the Church of God with vs. And this necessitie we shal also obserue, if in trueth we marke the seuerall commodities, which proceede from the right vnderstanding hereof. For seeing the Sabbath day is the schoole day, the faire day, the market day, the feeding day of the soule, when men purely knowing the vse of it, separate it wholly from other daies, they shall see how they may recouer themselues from sins alreadie past, arme themselues against sin to come, grow in knowledge, increase in faith, and how much they shall be strengthened in the inner man. Wherefore in the booke of God, when the Lord will vrge the obseruation of the whole law, hee often doth it vnder this one word of *keeping the Sabbath*. Again, when the Prophets sharply rebuke the people for their finnes, they particularly lay before them, how the Sabbaths of the Lord are broken. And to speake the trueth, how can a man lie long in the liking of sinne, who imbraceth this doctrine in conscience, who willingly would haue his finnes discovered, his conscience vnripped, the iudgements of God against his sins threatned, whereby he might come to a loathing, and grow to a further

further milking of his sinnes daily? Sure it is indeede, that as in other things, so in this the ceremoniall vse little auaileth. Howbeit, if for the ceremoniall vse of the Sabbath, because many so vse it, therefore we should leaue it, we might as well by the same reason put out of the doores of the Church the administration of the Sacraments, the making of prayer, the preaching of the word, because y<sup>e</sup> most part of men vse these things for a fashion: neither is it the question which we haue in hand, what men doe, but what they ought to doe in the obseruation of the Sabbath. In the setting downe whereof, this order doth offer it selfe to be obserued: first to speake of the commandements it selfe, and then of the reasons thereof. The commandement as we see, is deliuered both affirmatiuely & negatiuely, whereas al other the commandements are but either affirmatiuely, or negatiuely expressed: so that where it is said, *the Sabbath day keepe holie*, the holie vse of the Sabbath is flatly and streightly vrged: where it is added, *in it thou shalt not doe any worke*, the irreligious breach of the same is plainly restrained. The reasons be in number foure. The first is included in the word *remember*, and is drawne from the end, which is thus much in effect: Wilt thou worship me purely, and loue thy neighbour vnfainedly? then obserue this one thing, which I haue therefore placed indifferently between those commandements which concerne mine owne honour, and the comfort of thy brethren. The second reason is deriued from the authoritie of the law-giuer, whereby y<sup>e</sup> Lord vrgeth our obedience, and is expressed in these words, *the seuenth day is the Sabbath of the Lord thy God*. The third is inferred of the equitie of this law: wherein the Lord dealeth with men as it were by conference, and disputeth by plaine reason, that iustly we cannot denie him the seuenth for his own glorie, who hath not denied vs sixe daies to trauaile in our owne affaires. And this is gathered when he saith, *sixe daies shalt thou labour and doe all thy worke: but the seuenth day &c.* The fourth and last reason is borrowed from proportion of the Lords owne example, that as in sixe daies hee made all things, and in the seuenth ceased from creating, though not from preserving them: so in sixe daies wee may haue a naturall vse of the creatures of God, but on the seuenth day we ought to haue a

spirituall vse of them. Vnder these may be touched another reason deriued from the time, wherein the Lord first commaunded the Sabbath, which was in mans innocencie : so that if before transgression it was an effectuall meane to keep out sinne, then after mans fall it must needes bee of force to withstand sinne. It may seeme the best way to some, first to intreate of the commandement it selfe, and then of the reasons. Howbeit, because the Lord his wisdom sometime prefixeth the reason, as in the first commandement, and seeing it is a thing of small effect to vrge the vse to them who are not grounded on the doctrine, and it is hard to ouermatch the affection, vntill iudgement bee conuincied : wee will first arme the matter with reasons, and then shew both how this law is kept, and how it is broken. This order is commended vnto vs by the holie Ghost, 2.Tim. 3. 16. and for want of this order, many excellent Sermons haue little effect : and where iudgement, by the trueth is not conuincied, there many exhortations fall to the ground : for which cause also the holie vse of the Sabbath so little preuaileth with many, in that they are not grounded with iudgement in the true knowledge of the same.

What is generally to be obserued in this commandement.

But before we come to the particular discourse of the reasons, generally let vs consider why this commaundement is in words larger, in reasons fuller, then any other commandement. If wee take a view of the whole law, we may obserue how the Lord hath set downe fixe precepts in many words, and foure nakedly in bare words, as the 6. the 7. the 8. and the 9. why then are the first fise commandements so fenced or fortified with reasons, and the last so dilated by a speciall amplification : the other foure being so brieue & so naked? Certainly the Lord and law-giuer foresaw, that vnto these men would easily be brought to yeeld : and wee see how the very Heathen haue freely granted them, the Philosophers haue fruitfully written of them, all ciuill righteous men doe earnestly maintaine them : and to be brieue, common honestie counteth him no man that will murther, he is thought beastlike that defileth his body, outward ciuilitie condemneth a theefe, and the common sort of men milike a backbiter and slanderer. Again, he knew in his eternall wisdom, how they would neither

ther in reason so soone be admitted, nor in affection so easily imbraced: and therefore to meeete with the subtiltie of mans nature, and corruption of mans hart, they are set downe more pearcingly. This we shall see in the first and last commandements of the second table. In the first, when the Lord had commanded honor to bee giuen to parents, he inforceth his commaundement with annexing a promise of long life, and why euen iudgement herein is much corrupted. For many there are who granting the inconueniencie and vilenes of murder, adulterie, and false witness bearing, yet deny the necessitie and the excellencie of Magistracie. Yea, and albeit in iudgement many men yeeld to the reason thereof, yet is not the equitie thereof so soone in affection imbraced: for experience of all ages proueth, that the corrupt nature of man is most hardly brought to be subiect, & these last miserable daies can witnesse the same more especially, wherein men are growne to be without naturall affection. Not without cause therefore is this precept fenced with reason. In the last (where God laieth a more precise rule and straighter charge to the conscience of man, then flesh and blood would willingly beare, because men think it some rigorous dealing to haue their least affections arraigned, and their secret thoughts condemned, as willing to haue their thoughts not to be called into any court, to hold vp their hand at the barre of iudgement) he is constrained as it were by particular branches and seuerall articles to set downe the law, that wee might not finde some starting holes to creepe out at, & so wring our selues out of the precincts of the same. Yet more evidently doth this appeare in all the commandements of the first table, because they are more contrarie to the iudgement of man meereley naturall, although he be otherwise neuer so wise, and the word of truth must onely trie them: for in the first commandement, the reason is prefixed: in the second, third, and fourth commandements, the reasons are annexed. But here may arise this question, to wit, why the second and fourth precepts, are so amplified in words, and strengthened with more reasons, then any of the other? Surely herein the Lord declareth, how he plainly foresaw, how among the rest these two commaundements would finde least intertainment,

Wherefore  
some com-  
mandements  
haue reasons  
annexed, and  
some none.

and most be refused. But what shall we say of the Papists, Famili-  
lists, and Heretikes among vs in these daies : and of other men  
also otherwise of sound iudgement, which affirme that as well  
the second as the fourth commandement is ceremoniall: where-  
of the one would bring into the Church Images, the other pro-  
phanenes: Wherefore the Lord in his wisdom, foreseeing these  
cauilling wits, preuenteth their purposes : so that if either they  
yeeld not, or make resistance to the trueth so manifest, they op-  
pose themselues to the knowne and open trueth, and so make  
themselues the more inexcusable. We see to acknowledge, that  
there is a GOD, to honour father and mother, to abstaine from  
blood, not to defile our flesh, not wrongfully to oppresse, not to  
be a notorious slanderer; euery Papist and naturall man guided  
but by the light of reason, will easily grant. For the wonderfull  
order of the heauens, the continuall course of the Sunne, Moone  
and Starres, the outgoings of the mornings and euenings de-  
clare there is a God. Reason perswadeth how the things in the  
world must needs be gouerned, and that we owe loue vnto him  
by whom they be guided. Nature teacheth that mens liues must  
be maintained : common ciuilitie abhorreth adulterie, oppres-  
sion & backbiting. But if ye aske how this God is to be worship-  
ped, and what times we must sanctifie to that vse : wee shall see  
how many countries, so many religions ; how many men, so ma-  
ny deuises. Thus wee see how necessarie it was that the Lord  
should prouide for his own glorie, and captiuate all mans inuen-  
tions, seeing all these commaundements doe most fight against  
the reason of man, and by reason haue most been oppugned. So  
in the pure obseruing of these, consisteth the sincere keeping of  
the rest of them. For how shall wee know how to walke in pure  
worship with an vpright heart before the Lord? how shall wee  
giue him the honour due vnto his glorious name? how shall wee  
bee instructed rightly, and reuerently to deale with the dignitie  
of our brethren, faithfully with their liues, purely with their bod-  
ies, righteously with their goods, or tenderly with their credit :  
but by those waies and rules which the Lord hath prescribed in  
his word? and when should wee learne those rules, but at such  
times as he himselfe hath appointed and sanctified for that pur-  
pose?

pose? Again, where these two commandments are not rightly understood, there true religion goeth to wracke. For admit that wee should not carefully follow the word of God, how many religions would then start vp? Let this bee graunted, that euerie man should haue what day hee would for the worship of GOD, and then see how many daies men would bestow on the Lord.

But let vs come to the reasons, whereof the first is drawne from the end of the law, and is partly signified by this word *remember*, and partly by this word *sanctifie*, *Remember the Sabbath day to keepe it holie*. For this word *remember*, which is here prefixed, is set down this word *observe*, in Deuteronomie: wherein we are forewarned to watch the more diligently, and attend more carefully vpon this commaundement. In which point wee may obserue, that whereas all other commaundements are simply set downe and directly propounded, this alone hath a preface prefixed, which is thus much in effect. Wilt thou learne sincerely to worship me according to that substance, manner and end, which I haue prescribed? and wilt thou truly trie thy loue to me, by exercising the duties of loue to thy brethren? then forget not to keepe holie the Sabbath, wherein I shall teach thee both how thou shalt walke vprightly in the worship due vnto me, and also liue obediently in duties concerning man. Again, the nature of the word importeth thus much, that this law was not onely grauen in the hearts of our forefathers, as were all the other: but also in expresse words inioyned vnto Adam and Eue in paradise, and manifestly practised of the Israelites in the wilderness, *Exod. 16.* and that therefore in this common promulgating of the law, they should especially remember this, which is not newly giuen, as are the rest, but rather renewed as being giuen out before. True it is, that before this solemne publishing of the law in mount Sinai, this and all the other the commandments were written in the hearts of our forefathers, as wee may see in the booke of Genesis. For the first, wee reade how the Lord said vnto Abraham, *Gen. 17. I am God all sufficient*, walke before me, and bee vpright. Concerning the second, *Genesis 31. 19.* Rachel is said to steale her fathers Idols. *Gen. 35. 2.* Jacob reformeth his household, and

Of the reasons, and first of the first reason.

Deut. 5. 15.

The Patriarches knew the law of God.



cleanseth it from idolatrie. For the third, wee may see how religious they were in swearing. Concerning the fift, what authoritie exercised Iacob towards his children? what duties yeelded they to him both in life and death? How they hated murder, it is manifest in that historie. Both Iosephs continencie, and the punishmēt threatned to Abimelech declare, how hainous a thing adulterie was vnto them. Concerning theft, Laban his quarrelling with Iacob, and Ioseph his accusing of the brethren, do shew that it was a thing vnlawfull. Lastly, Abimelech the king reprehendeth both Abraham, Gen. 20. and Isaac, Gen. 26. for bearing false witnes in denying their wiues. Thus we see what efficacie is couched in this preface, in that it sheweth both by the precept, and practise giuen and yeelded of our first fathers, how this commandement alone, was giuen in expresse words: as also that this one precept is the schoole of all the other commandements. But to what end? to keep it as ceremoniall? No, to sanctifie it as morall, for the ende of the Sabbath consisteth in these two things: first in the morall: secondly, in the figuratiue, ceremonial, or shadowish obseruation of it: as wee take the shadow here for a figure, because a ceremonie is more then a shadow. That I call morall, which doth informe mans manners, either concerning their religion to God, or their duties vnto man: that I meane figuratiue, which is added for a time in some respect to some persons for an helpe to that which is morall, as Deut. 5. 15. *Remember that thou wast a seruant in the land of Egypt.* Howbeit, that this first morall end is here vnderstood, the first words declare, where it is said, *sanctifie the Sabbath day.* For where mention is made of the ceremonie, it is said to keepe, and not sanctifie the Sabbath. Now what is it to sanctifie the Sabbath day, but to put it apart from al other daies for a peculiar vie of Gods worship: for otherwise we must know, that all other daies are sanctified: so that to sanctifie, it is to doe that thing on the Sabbath for which it was commanded: but of this wee shall speake more largely (by the grace of God) in the last reason. In the meane time let vs briefly obserue this, that as our first parents did sanctifie the Sabbath in viewing the creatures of God, for to praise him: so wee sanctifie it in vsing the meanes, which he hath appointed for his worship.

So

Why the law  
is giuen to all  
Christians, as  
the posteritie  
of Adam.

So that first we vsing the exercises of religion, whereby we may be sanctified, and then ioyne with them the spirituall vse of the creatures, whereby wee may be furthered in our sanctification, should after vse the exercises of loue, whereby wee may shew that we are sanctified. Our first fathers needed not ordinarily the ministrie of the word, but had the great bookes of Gods works. We haue neede of the word both publike and priuate, and therefore must learne it, that hauing learned it, wee might the better exercise the duties of loue: so then, that which was first to Adam, is now the last to vs, to wit, the beholding of GOD in his creatures, and the praising of him for the same. In the 92. Psalm, which was appointed to be sung of the Church on the Sabbath, is set down as the chiefest vse thereof, the singing of Gods mercie, the shewing of his righteous iudgements, in rewarding the godly, though afflicted, in punishing the vngodly, though here they bee aduanced, as also in learning to know God in his worship and in his workes. Againe, Psal. 95. we shall not see any ceremoniall vse of the Sabbath: but that it should be vsed in praying to God, in praising of God, and hearing of his word. This is confirmed, Exod. 31. 13. *Speake vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generation, that ye may know, that I the Lord doe sanctifie you.* As also Deut. 5. 12. *Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.* And Ezechiel 20. 12. *I gaue them my Sabbaths to be a signe betweene me and them, that they might know, that I am the Lord that sanctifie them.* In which places, as the reason is adioyned of keeping the Sabbath: so wee must vnderstand, that where it is called a signe, it is meant a document, and not a figure (for euery figure is a signe, but euery signe is not a figure, as we may see in the Sacraments) which are not figures or shadowes of things to come: so that, in that the Lord saith, *my Sabbath is a signe betweene me and you*, it is as much in effect, as if he should say: my Sabbath is a common instruction betweene you and me; of me as the Creator, Redeemer, and Sanctifier; of you as created, redeemed, and sanctified: so that the Sabbath is a document and pledge of Gods will, whereby wee should know, what he is vnto vs, and wherein wee should learne what wee should

Adam also in paradise had the tree of life for a signe, not for a bare figure.

No figures till  
sin came into  
the world.

should doe to him. In which respect this commandement is no more ceremoniall, then the first, where the Lord propoundeth what he is to vs, and secretly includeth what wee should bee to him. No marueile then though this be the principall end, which was not begun to the Iewes, but first inioyned to Adam and Eue. Wherefore we may thus reason both safely and soundly: Whatsoever is the first end, is the chiefeft end: but to sanctifie the Sabbath is the first end, because it was ordained so to Adam in time of his innocencie, at what time it could not bee a figure, because by the iudgement of all sound learned, whereof I haue read some, there were no figures vntill sin came into the world, from which our parents were yet free: but a meane to keepe them in innocencie, in that notwithstanding their excellent creation they were subiect to falling: therefore this end must be the chiefeft. This was not onely giuen to the posteritie of Abraham, but to the whole posteritie of Adam: and therefore it was not proper to the Iewes, being first begun in paradise, and then afterward renewed in Mount Sinai: so that this morall end was the first ende, and common ende. And although as the Iewes had a more speciall cause of worshipping God, in that they had receiued a more peculiar deliuerance, when they could haue no rest in Egypt, they on this day did remember their rest: yet neuerthelesse this was not the end, but rather a reason why they did keepe the Sabbath: as wee may see also Exod. 23. 12. where the Lord commandeth the seuenth day to rest, adding as a reason, not as an end, *that thine ox, and thine asse may rest, and the sonne of thy maid and the stranger may be refreshed.* Where this sparing of the beasts is added as a reason drawne from that humanitie, which is in the law, not as a thing for this special end in this precept commanded, which is proper rather to the sixt commandement, and but accessarie ynto this. For which cause this ceremonie being but accessarie, cannot take away the principal, and being the latter, it cannot take away the former. It is no good reason, that the accessarie being taken away, the principall should also be abrogated: but rather on the contrarie, the accessarie remoued, the principall may remaine; the more peculiar appertinence being past, the more generall substance may continue: and though the latter

latter be disanulled, the former may be vnbolished. Wherefore though the ceremoniall end, which was but an accessarie, & added afterward as a thing peculiar to y<sup>e</sup> Iewes, is gone with them, to whom this law was made: yet the morall end, which was the principall, and first giuen out as a thing generall to all, appertaineth still vnto vs. Lastly, whatsoeuer seuereth either God from man, or man from man, the same is abrogated: the law morall, which is free from all ceremonies, and through Christ requireth nothing but a sincere, though not a perfect obedience, as being voyde of all rigour, and exempted from the curse, therefore the law morall is not abrogated. For nothing is disanulled, but the rigour and curse of the law, which made a diuorcement between God and man, and the ceremony of the law, which made a separation betweene man and man, that is, between the Iew and the Gentile, as we may gather, Coloss. 2. and Galat. 4. Wherefore we affirme, that as it was peculiar to the Iewes as concerning their deliuerance, that Sabbath is ceased: but as it is common to vs with them, and all others to bee preserued in the meanes of true worship, the Sabbath is to be obserued: so that not the doctrine and sincere obedience of the Sabbath, but the curse of the law, and rigorous keeping of the Sabbath is abrogated. When one thing hath diuers ends, if one thing be remoued, the other may remaine. For as the Sacraments in the time of the law had two ends: the one to foreshew that Christ should come, the other to assure them what they should haue in Christ when he came: and in that they did foreshew Christ to come, they are gone, as they assured vs what we haue in Christ, they remaine stil with vs. And as for one example wee may see in the Sacrament of Circumcision two ends: the one a signe of the circumcision of the flesh, which is now ceased: the other a seale of repentance and faith: and so it is vnto vs remaining a token of initiation, though not in the same manner of administration that is in circumcision, yet in the same matter to that effect, to wit, in Baptisme: so likewise the Sabbath hauing two ends, the one morall, the other ceremoniall: as it was ceremoniall and was giuen to the Iewes, as they were Iewes, it was proper to the Iewes: but as it was morall, not giuen to the Iewes alone, but to our first fathers before

Rigour.

What is abrogated.

Sacraments in time of the law had two ends.

before the Iewes, and to the Gentiles after the Iewes, it remaineth no lesse to all men, after the Iewes ceased to bee a peculiar people, then the comming together to one place doth yet appertaine vnto vs. For although in that the Iewes came together to one place, as it represented the Church of God, it is taken away, because God is present with vs in all places: yet as they had it to establish them in their worship, and we need as necessarie helps for religion as euer they needed, the same remaineth with vs. Now, if the Sabbath were but a signe of spirituall rest, as some haue phantastically thought, and not rather an holie schoole to teach vs the worship of God, wee would grant it ceremoniall: but seeing this is according to the first institution, and that ceremonie but in time and for a time was added vnto it, though wee haue not their day, yet wee haue a resting day, as though wee haue not their scales, yet wee haue scales, and though the accessarie bee gone and ended with them, yet the principall continueth to vs, and remaineth after them. Wherefore wee conclude this first reason, that as the Sabbath is morall, wee must keepe it in truth, though in weakenes, knowing that the rigour of the law being gone with the curse and ceremonie, we haue a promise to haue our weakenes and defects herein forgiven vs in Christ, as we haue in all other things.

The second  
reason drawne  
from the equi-  
ty of the law.

Now let vs come to the second reason, drawne (as wee haue shewed) from the equitie of the law, and contained in these words: *Six daies shalt thou labour, and doe all thy worke: but the seventh day, &c.* This appeareth to bee no hard law, nor burthensome, but easie, and such a one as al may yeeld vnto it. For seeing the Lord hath giuen vs sixe daies for our calling, then let vs not thinke it strange or streight, that he hath reserved and taken vp the seventh day to himselfe: who, if he had commanded one day to work, and another to be bestowed in his worship for the glorious profession of his name, might iustly haue challenged it. This reason then is such, that for iustice and equitie cannot but prouoke our obedience, and more forcibly chargeeth vs, if we be disobedient. This kinde of argument is vsuall in the booke of God, as Gen. 3. 2. 3. where our mother Eue frameth this reason to the Serpent very well, had she stood to it: *We eate of the fruit of*

*the trees of the garden: but of the fruite of the tree, which is in the midst of the garden, God hath said, Ye shall not eate of it, &c.* Wherein as she commendeth the mercie of God, in giuing them so largely the vse of all the trees, excepted onely one: so from the law of equitie she exaggerateth their sinne, if hauing so bountifull an vse of many trees lawfull, they should eate of the one tree that was forbidden. The same reason alleadgeth Ioseph to restrain his mistresse of her lewd and lothsome purpose, Gen. 39.8.9. *Behold, (saith he) my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand. There is no man greater in his house then I: neither hath he kept any thing in his house, but onely thee, because thou art his wife: how then can I doe this great wickednesse? &c.* In which place as he on the one side commendeth his masters liberalitie: so on the other side he sheweth how his sinne should euen by the rule of iustice be more hainous and horrible, if not contenting himselfe with his masters curtisie, he should intrude himselfe into his owne possession. Againe, from hence Iob reproveth his wife, & sheweth her blasphemie, Iob. 5. ver. 10. *Thou speakest (saith Iob) like a foolish woman: What? shall we receive good at the hand of God, and not receive euill?* Thus by the square of righteousnesse the man of God proueth her offence to bee the greater, in that hauing receiued so many blessings, she could not away once to taste of the crosse. Out of the mouthes of these two or three witnesses, wee may gather how hainous an euill it is, that not contenting our selues with the large measure of fixe daies trauaile, we should be so bold, as to inuade the Lord his seuenth day, reserued for himselfe.

Thus wee see how the Lord granteth vs fixe daies for our bodies, and the seuenth day for our soules: not that we must think, that other daies are to bee separated from this vse, but that this day must be wholly seuered from other for that vse. For if it were possible, or could be conuenient either in respect of our calling, or the places where we dwell, twice to meete euery weeke day, as it is yet vsed, though more of custome & fashion, then in faith and of conscience in most places, it were nothing but equall. For look what proportion is from fixe daies to the seuenth, the same may bee gathered from nine, or rather twelue houres to the tenth:



tenth : whereby the tithe at the least may bee afforded for the Lord. And herein is the only difference betweene the sixe daies and the seuenth, that the worship of God must in the sixe daies be vsed at such seasons, as in wise dome are so separated and diuided to that end, without any hinderance of our lawfull and necessarie callings, as it doth not take vp the principall, but shreds and ouerplus of our vocation : but on the seuenth day wee must make such a separation from other daies, that what wee did but in part, in the weeke, or working daies, we may doe in whole on the seuenth and Sabbath day. True it is, that this equitie of twice meeting every day, is more conuenient for cities and populous townes, where many dwell together, then in other places and situations, which for distance off, haue not the congregation so dwelling together.

Not every day  
a Sabbath.

Here our common distinction of calling the weeke daies working daies, and the Sabbath daies holie daies, taketh away their friuolous assertion, who think that every day should be our Sabbath day, as though wee should confound and shuffle together our working daies and resting daies.

Now if the permission of the sixe daies appertaine to vs, is not the sanctifying of the Sabbath day also commaunded to vs? And if those things be permitted vs, which concerne our calling; are not much more those things commanded, which respect our sanctification? Wherefore if any say, the commandement is ceremoniall, may not the same say the permission is ceremoniall? For who so affirmeth the one, may affirme the other : but both falsely. If wee should admit these daies were to be restrained in some respects, and for some speciall causes, wee affirme this restraining must bee for a time, but not continuall : and that when the reasons of the exceptions should cease, then the exceptions themselues should cease also. But some will say : What? will you not allow some day of rest for humbling and fasting, or allowing some daies for humbling? will you not allow one also for thankgiuing and reioycing? To this I answer, that concerning fasting when there is a speciall neede of a day appointed, this is no commandement of man, or of the Church, but of God himselfe, who as he hath laid vpon vs the neede of the remedie: so hath he also

Fasting.

com-

commanded vs to vse the remedie. And as for the day of reioicing, I thinke it may be put on the Sabbath, which we make our daies of thanksgiuing. For as the Iewes vsed the Sabbath as a day to remember with thanksgiuing their creation: so wee may vse that day for a thankfull remembrance of our redemption, because in it wee may meditate of all those benefites, which our Saviour Christ by his natiuitie, circumcision, passion, resurrection and ascension, hath purchased for vs. But if any man object, that this is too niggardly and sparingly, because as God is extraordinarie in mercie, so we should be extraordinarie in thanksgiuing. I grant that Christian Magistrates may for necessarie occasion, in wisdom of the spirit, alker the times, and appoint some seasons for that purpose: so it bee done for a while, and continue not as perpetuall: for in fixe daies, as we taught before, we must chiefly labour in our callings, and bestow some part of times in God his worship: and on the Sabbath day wee must chiefly waite on God his worship, and bestow no time on other things, but vpon necessitie, because wee are no lesse charged on the Sabbath to worship God, then we are permitted on the other day to follow our ordinarie callings.

Now let vs proceede to the third reason, taken from the law- *The 3. reason.*  
giuer, or author of the commandements. For it thus followeth, Exod. 20. vers. 6. *But the seventh day is the Sabbath of the Lord thy God, &c.* This argumēt we know to be vsed senerally in the three precepts going before. In the first it goeth before the commandement: in the second it commeth after: in the third it is more neerely adioyned. And here it is called *the Lords Sabbath*: which proueth that therefore it must bee wholly spent vpon the Lord. Now were it ceremoniall, then it should follow that there were but nine commaundements, seeing (Deut. 4. 13.) Moses affirmeth, that the couenant which the Lord commaunded his people to doe, were tenne commandements: where we see, that not the Church, but the word of God setteth downe this computation. And albeit the ceremonies bee also the commandements of the Lord, neuerthelesse wee must wisely distinguish betwene the one and the other. The commandements were immediatly *Note.*  
giuen out by the Lorde himselfe, the ceremonies were giuen  
immediatly

immediatly to Moses from the Lord: but mediately from God to his people by the ministrie of Moses. For it is said, Deut. 5. 22. *These words the Lord spake vnto all your multitude in the mount, out of the middest of the fire, the clowdes, and the darknes, with a great voyce, and added no more thereto.* In which place the man of God speaketh of the tenne Commandements, which a little before he had repeated, as they were published, generally to all by the Lord himselfe, which therefore are perpetuall to all people, nations and languages, not onely to the Iewes, but also to the Gentiles. The ceremonies, as we know, were not vniuersal, but beginning with the Iewes they ended with them: neither were they perpetuall, but in Christ his comming were abrogated. This difference is yet more plainly set downe, Deut. 4. 13. 14. *Then the Lord declared vnto you his covenant, which he commanded you to doe, euen the tenne commandements, and wrote them vpon two tables of stone. And the Lord commanded me the same time, that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye goe to possesse it.* Where Moses maketh a flat difference of those lawes, which God gaue in his owne person, and them which were giuen by his ministrie. By this word *ordinances*, which is in this verse, are signified, as some affirme, those lawes, whereby the Iewes did differ from other people. Thus we see how Moses was the minister of the ceremoniall law, which was giuen but vnto some, and lasted but for a season: but the morall law, which appertaineth to all men, and it is in vertue for euer, the Lord himselfe did giue it forth.

Now, as we answer the Papists in defending against them the second precept as morall, and not ceremoniall: so wee likewise stand against them in this. For looke what straying and vnstaied mindes were in the Iewes concerning the worship of God, the same also is in vs by nature: and what helpes foeuer they needed therein, either to bee put in minde of their creation, or to the viewing of God his workes, or sacrificing to the Lord; the same are as needfull for vs to helpe vs in our sacrifices: for wee neede a perfect rule as well as the Iewes, to preferue vs from idolatrie and heresie. Againe, seeing we haue as great need of a solemne time for these things, wherein we may giue our selues wholly to hearing,

hearing, praying, and receiuing of the Sacraments, as they had for their worship: we are subiect to as great distractions of minde in our callings, as they were, and being with them of a finite nature, can no more then they doe infinite things. It is as requisite for vs as for them to haue a law, as well for the time, as for the manner of worship: wherein laying aside our ordinarie workes, we shuld chiefly, principally, and wholly, giue our selues to those exercises of religion, and duties of loue, which onely in part we did before, and so more freely espie our sinnes past, eschue our sinnes present, and strengthen our selues against the sinnes to come. Wherefore to shut vp this argument, we affirme against the wicked heretikes of our time, that so long as we stand in neede of corporal meanes, as meate, drinke, apparell, and sleepe, for the continuing of our corporall estate: so long we shall also neede the spirituall meanes, as the word, the Sacraments and prayer for the continuing of our soules. And as it is not ceremoniall for these considerations to vse these meanes: so it is morall to haue a time commanded and obserued, wherein these things should be practised.

It remaineth to speake of the fourth and last reason, drawne from the proportion of God his owne example, as may appeare in these words, Exod. 20. 11. *For in sixe daies the Lord made the heauen and the earth, the sea and all that in them is, and rested the seventh day: therefore the Lord blessed: be Sabbath day and hallowed it.* Wherein we haue thus much in effect, as the Lord made the creatures in sixe daies: so we in sixe should haue a naturall vse of them. And as he sanctified, that is, put a part the seventh day to his owne worship, and blessed it with a peculiar blessing giuen to his worship appointed: so we also setting this day apart from the ordinarie workes of our calling, should wholly and onely consecrate it to the worship of God. So that as God made all things in sixe daies: so we may vse them sixe daies, as Adam did in the garden: and as the Lord rested from his workes of creation, though not from his worke of prouidence and administration; so must we set apart this day, to looke for a speciall blessing and speciall benediction of God his worship, because of his owne promise and institutiō. Why did the Lord this to our first father?

The 4. reason.

God gaue a  
speciall blef-  
sing to the  
Sabbath day.

he beheld the workes of euery day, and blessed euery day? We must note, that he gaue a speciall blessing about the othes daies, vnto this day. Now therefore admit that a man should grant this much to our heretikes, that we should be as perfect as Adam in his innocencie: (which is a manifest heresie) yet they must grant, that we stood in need of the word and Sacraments, the vse whereof they do deny, seeing Adam had need of the vse of these things, being yet without sinne. We therefore oppose thus much vnto them, that so long as they will acknowledge a need of corporall helpes, by calling for meate, sleepe, and apparell: so long their soules stand in neede of spirituall meanes, as of the word, Sacraments and prayer, because their soules must as well be preserued, as their bodies nourished. Our first father then had a Sabbath to be put in minde of the Creator, and that without distraction he might the better be put in minde of the glorious kingdom to come, that more freely he might giue himselfe to meditation, and that he might the better glorifie God in sixe daies. As the heretikes then deny the necessitie of the word, prayer and Sacraments: so we looke for a new heauen, and a new earth, and then we hope and acknowledge, that we shall keepe a continuall Sabbath. But in the meane time, seeing the Sabbath which we now haue, was before sinne, we since sinne came into the world, haue much more neede of it, because that which was to continue Adam in innocencie, is to recouer vs, and to continue vs in our recouerie. The Lord then hauing sanctified this day, it is not our day, but the Lord his owne day.

Obiection.  
Answer.

But some will say: How? is God better serued on the Sabbath, then on any other day? I answer, not that we put religion in that day, as it is a day, more then in any other: but that on that day we are freer from distractions, and set at more libertie to the worshipping of God, then we are on the other sixe daies, where in we are bound to our ordinarie and lawfull calling. Wherefore as we put no holines in the creatures of water, bread and wine in the Sacraments: but acknowledge all inward grace to proceede from God his blessing and institution: so we promise vnto our selues on the Lord his day a greater blessing, not for any thing in the day it selfe, but by reason of God his own ordinance,  
and

and promise of a blessing to the same. And as we deny not a blessing from the Lord on priuate prayer, reading and conference, but acknowledge a greater blessing to be due euen by the Lord his owne promise, to these exercises publike in comparifon of the other: so we deny not the grace of God to be vpon those houres redeemed from our outward callings, and consecrated to the Lord: but confesse a more speciall blessing from God to belong to that whole day, which the Lorde hath taken vp to himselfe alone, and that for his own promise sake vnto all them which come with simple hearts to obey his holie commaundement.

Note.

Now hauing gone through those reasons, which proue the Sabbath day to be morrall, and that this commaundement is no lesse to be obserued, then the other nine: before we enter into the exposition of the law it selfe, it shall be conuenient to meete with such reasons, as some men bring to preiudice the truth of that, which hath been already spoken: which being done, by God his grace we wil come to the other. The reasons against the Sabbath may briefly be reduced into such, as either seeme to be drawne out of the expresse words of the Scriptures: or else by some consequence to bee gathered from the Scriptures. The arguments borrowed from the written word, are either out of the old Testament, or out of the new: they which are contained in the olde, are taken either out of the law, or out of the Prophets. Out of the law, they make much adoe about that which is written, Exod. 31. 13, 14, 15, 16, 17. where the Lord saith thus vnto Moses: *Speake thou vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may know that I the Lord doe sanctifie you. Ye shall therefore keepe the Sabbath: for it is holy vnto you: he that defileth it, shall die the death: therefore whoeuer worketh therein, the same person shall be cut off from among his people. Sixe daies shall men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whoeuer doth any worke in the Sabbath day, shall die the death. Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the rest throughout their generations for an enerlasting conenant. It is a signe betweene me and the children of Israel for euer: for in sixe daies the Lord*

Answereto  
the reasons  
that by some  
are brought  
against the  
Sabbath.



*made the heauen and the earth, and in the seventh day he ceased and rested.* Out of these words they snatch these three reasons. First they triumph before the conquest, and saie, it is manifest that it is a signe : and therefore as they please to conclude, it is a figure. True it is, that it is here called a signe, vers. 13. as also Ezech. 20. 12. it is plaine : howbeit this is no good reason, that seeing the Sabbath is a signe, therefore it is a figure or shadow. For although euery figure and shadow be a signe, yet euery signe is not a figure or shadow. A figure foresheweth a trueth afterwards to be reuealed : a shadow betokeneth a bodie hereafter to be exhibited : but a signe as it doth sometimes signifie a thing afterwards to be looked for ; so it doth sometimes assure vs of a thing already performed. The figure ceaseth when the trueth commeth : there is no vse of the shadow when the bodie is present : but the signe and the thing signified may be ioyned together, and both of them serue for a present vse. Againe, they gather out of the 16. verse of the chapter; which we haue in hand, where it is said, *The children of Israel shall keepe the Sabbath, that they may obserue the rest throughout their generations for an euerlasting covenant :* that, because the Sabbath of God is his covenant foreuer, that is, vntill Christ, it is ceremoniall. True it is, that the law admitteth this phrase of speech sundrie times, to say *for euer*, that is, vntill Christ, in whom all things are fulfilled. But we must obserue this generall rule as our guide, when we will know what figures and ceremonies end in Christ, and what morall precepts belong vnto vs. When a thing is vrged to the Iewes, and hath a peculiar reason made properly to the Iewe, and appertaineth nothing to the Christian : then as it begun with the Iewes, as they were Iewes, it ceased with the Iewes: but when the reason of the thing vrged is not peculiar to the Iewes, but also belongeth to the Christians; then the thing commanded is not proper to the Iew, but common to the Iew and Gentile. Wherefore let vs square out the reason by the line of this generall rule. It is here added, vers. 17. *For in sixe daies the Lord made the heauen and the earth, and in the seventh day he ceased and rested.* Where if it had been sayd, they shall obserue the rest for an euerlasting covenant, because they were brought out of Egypt, I would haue granted it to haue

To know  
things morall  
and cerimo-  
niall.

Note well.

haue been peculiar to the Iewes: but seeing this is the reason, *the Lord rested*, which is common, not to the posteritie of Abraham alone, but to the whole posteritie of Adam, the commandement must be graunted generall both to Iew and Gentile. For it is a common instruction to all men in all ages to labour fixe daies, wherein the Lord made the heauen and the earth, and to cease from labour the seuenth day, because in it the Lord rested. The plaine sense then of this place is briefly this, as if the Lord should say: I made this law in the beginning of the world, and it shall last to the end of the world: I made it to Adam the father of all generations, and it shall endure to the last of all his posteritie from generation to generation: I made this law to ease my selfe after my great paines taken in the creating of the world in fixe daies, and you shal keepe it to ease your minds, which are fraught with many distractions, by reason of your ordinarie callings in those daies. Neither would I haue any to thinke, that the Lord had neede of any refreshing, who being infinit, cannot be subiect to distractions or wearines: but we must know, that where the Lord is said, to haue refreshed himselfe, by taking a view of his creatures, he commendeth his loue to vs ward, in shewing rather what ought to be in vs, then what was in him. For such alacritie and diligence should we vse in our callings, as we should be glad when the Lords day commeth, that in it we shall recouer our selues, and ease our minds of those distractions, which burthen vs in our outward calling, and so refresh our selues with spiritual pleasures in the pure worship of God, and thankfull beholding of his workes. We see how these reasons make rather flatly with vs, then against vs. And thus much for their proofes out of the prescript words of the law: now let vs consider what they alleage out of the Prophets.

Their reasons out of the Prophets be taken either out of Esay, or out of Ezechiel. Out of Esay they vse these places, Esai. 56. 1, 2. and 58. 13, 14. and 66. 23. The words of the Prophet, chap. 56. 1, 2. are these: *Thus saith the Lord, Keepe iudgement, and doe iustice: for my saluation is at hand to come, and my righteousness is to be reuealed. Blessed is the man that doth this, and the sonne of man which laiereth hold on it: he that keepeth the Sabbath, and pollute it not, and keepeth his*

How God is  
said to rest af-  
ter the crea-  
tion.

The second  
objection out  
of the Pro-  
phets.

*hand from doing any euill.* See, say they, here is the Sabbath commanded as a resting from sin. I deny it not, but our controuersie is about the ground of the Sabbath. For why doth the Lord so call on his people by the Prophets for keeping the Sabbath, and crieth so much against the breach of the same, but because it was the especiall meanes of God his worship and their saluation: which being contemned, they contemned God his worship, and their owne welfare? And because in this horrible contempt of the holie schoole of the Lord, where they should haue learned both their religion towards God, and duties to their brethren, they gaue a manifest token of carelesnesse in them both, they are worthily threatned by the Prophet. And concerning the pure interpretation of this place, by keeping the Sabbath, is meant the obseruation of the first table; by keeping their hands from doing any euil, is vnderstoode the obedience of the second table: so that the thing in this place chiefly vrged is this, that they should keepe the Sabbath, which might nourish them in the worship of God, and in duties to their brethren. But say they, the Sabbath is here ioyned with ceremonies, as may appeare in the verses following: therefore it is a ceremonie. This is no sound argument. For in the law is set downe the morall law, which teacheth the common duties of all Gods people, wherein be also the ceremonies, which describe the duties peculiar to the Iewes: whereupon we must not conclude, that therefore the morall law is ceremoniall. Again, these ceremonies containe not only certaine trueths of spirituall things, which should be accomplished in Christ, but also of other meanes which should succeed in their places. True it is, that if they had only contained trueths of spirituall things in Christ, it had been somewhat, that they affirme: but seeing they haue also in them such meanes, which though not in the same maner, yet more effectually are afterward to be vsed, the reason is not good. Wherefore we reason against them thus: that, albeit we haue not the manner of their sacrifices, yet we haue our sacrifices and meanes of Gods worship succeeding them. For though we haue not, as they had, Priests to offer for vs, and such blaine sacrifices as the Priests did offer for them: yet we haue the ministry of the word of God, which cuts vp mens consciences,

The interpretation of Esay.  
36.1, 2.

consciencs, by whom the secrets of mens hearts are made manifest: 1. Cor. 14. 25. *Which being mightie in operation, and sharper then a two edged sword, entreteth through euen to the diuiding asunder of the soule and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and intents of the hearts.* Heb. 4. vers. 12. And whereby Christ is as it were freshly crucified vnto vs, and that by so much the more profitably, then if we were present at the thing it selfe, as beside the describing of the manner thereof, the fruite of it is more effectually preached. And certainly we may affirme, that then the dumbe sacrifices of the blind Papists came in, when this glorious sacrifice of preaching ceased. And where the word in any power and sinceritie is administred, there doubtles the preaching of the law striketh vs, and the preaching of the Gospel bringeth vs to Christ.

Herein is the difference betweene the Iewes and vs, that they in all their Sacraments and sacrifices represented Christ, that was to come, and shewed that their sinnes in him should be taken away, being yet to come: we manifestly in our sacrifices witnes, that he is alreadie come, and that our sins in his death are fully pardoned. Besides, to these forenamed sacrifices we haue the sacrifices of prayer, and thanksgiuing: whereof the Prophet speaketh, Psal. 141. 2. *Let my prayer be directed in thy sight as incense, and the lifting up of mine hands as an euening sacrifice.* As also Psal. 119. part. 14. vers. 108. *O Lord, I beseech thee accept the free offering of my mouth, and teach me thy indgements.* Of these sacrifices is mention, Mala. 1. Hose. 14. 2. Mat. 24. Ioh. 3. Heb. 13. 15. Now in that it followeth, Esai. 56. 7. that *the Lord will bring them to his house of prayer*: I grant, in that they had but one house of prayer, which represented to them the Church to be one, it was ceremoniall: yet I also confesse, that in the same was this common truth that it should be a meane to worship God. Wherefore in this place the Lord commandeth and commendeth holie assemblies euen to vs, to whome they bee as needfull as to the Iewes. For though it bee not now necessarie, nor required, that wee should goe vp to Ierusalem to worship after the manner of the Iewes: yet besides our priuate houses, wherein we may worship the Lord, we haue neede of one publike and common place

to meeete in : wheretunto the Lord in his Gospell hath made this promise, that where two or three shall be gathered in his name, he will be in the midst of them. This also is commended vnto vs by the example of the holy Apostles, who met together, and besides their seuerall houses it is said, Acts 2.46. *They continued with one accord in the temple: so that they had one place, where the Word, the Sacraments, Prayer, &c. were vsed.* And though we now haue not the same offerings, places, and sacrifices which the Iewes had : yet we haue these things more effectually then they : and though we haue not the Sabbath, yet we haue a Sabbath. The words, Esai. 58.13. be these : *If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seeking thine owne will, nor speaking a vaine word, 14. Then shalt thou delite in the Lord, and I will cause thee to mount vpon the high places of the earth, &c.* This is spoken to the present estate of the Iewes, as then they were, and not properly to the Gentiles, but as they may see their estate in the Iewes, in which respect it may be profitably applied and gathered to the Gentiles, but euident it is, that here properly it was spoken to the Iewes. For in this place the Prophet sharply reprehendeth them, because they kept not their fastings and holy daies aright. Howbeit, they did not sticke to complaine among themselves, that they had fasted, that they humbled themselves, and vsed all the meanes which their fathers before them had done : but all in vaine, in that they felt not the like effects, which their fathers did. Wherefore the Lord by his Prophet answereth them in this sort : True it is, that ye fast indeede, but therewithall ye lie and liue still in your sinnes, ye fast, but without repentance : and so farre are ye from true forsaking of your sinnes, that on your fasting daies, howsoeuer like hypocrites ye vse the outward action, ye exercise crueltie, oppression, debate and strife : and doe ye looke, that this holie hypocrisie should be acceptable vnto me ? No. If ye will please me with your fasting, repent ye of your sinnes, shew forth your sorow by the fruites of loue, in exercising the workes of mercie and compassion : which things when I shall behold in you with an vpright heart, then I will accept your

The interpretation of Esay.  
58.13.

your offering, and be pleased with your fasting. Again, doe not thinke that I will looke vpon your holidayes, so long as ye vse them but vpon custome and in hypocrisie, making them vnprofitable for my worship, and your saluation and repentance, vntill such time as ye endeouour a better and more holie vse of them, both concerning the pure honouring of my name, and the furthering of your owne saluation. Behold (say they) the Sabbath is here abrogated, then which they can affirme nothing more contrarie out of this place. For here is no abrogating of the Sabbath, but an establishing of the true celebrating of the Sabbath, with a sharp reprehending of their corrupt and present estate. And as he speaketh against their corrupt Sabbath, so he taxeth them for their hypocriticall fasting: so that if they will haue the Fasting. Sabbath to be abrogated, much more must they driue fasting out of the doores of the Church, against which he is most earnest; and telling them that theie fasts are not in trueth, hee sheweth them, with what fasting he is pleased. Again, say they, see, here it is manifest that to cease from sin is our Sabbath, which we must keepe. I answere, it is the fruite of the Sabbath which we must keepe: and therefore, because where the meanes are vsed without any effect or fruite, there the meanes are nothing, the Lord rather vrgeth them to the effects and keeping of the Sabbath with fruite, then disannulleth the Sabbath. And it is vsual in the word of God to vse the effect for the cause, and the fruite for the meanes, as we may see Iam. 1. 27. *Pure religion and undefiled before God, euen the father is this, to visit the fatherles and widowes in their aduersitie, and to keepe himselfe unspotted of the world.* Which briefly is, as if the Apostle should say, this is the effect of true religion, when faith doth purely shew it selfe in the workes of loue. Again, Ioh. 6. 47, 48. *He that belieueth in me, hath everlasting life: I am the bread of life.* Where our Sauour Christ sheweth, that the effect of faith is the eating of Christ his flesh, and drinking of his blood. So that, to vse the meanes without the effect is hypocrisie: as also to looke for the effect without vsing of the meanes, is foolish presumption. Wherefore we affirme, and that from the mouth of the Lord by his holie Prophet, that to rest in fasting and in the Sabbath, being but an outward meane, is  
of



of no value, being seperated from good workes, the issue and the effect of the same, and that if we would God should be mercifull to vs, we should also shew our selues mercifull vnto others. So then the Lord taketh not here away the one, but sheweth the one to be fruitles without the other, and is so far from taking away the Sabbath, that rather he goeth about to informe them in the true vse of the Sabbath. The meaning therefore of the Prophet his words is this: If thou wilt not rest in the bare ceremonie of thy holidiaies, but wilt doe thy holy seruice to me, and duties of loue to thy brethren; then shalt thou shew thy selfe to take true pleasure in God and his worship. Where we must learne so to delight our selues with the meanes of our saluation, that seeing we can but in part giue our selues vnto them in the weeke daies, we should greatly reioyce when the Sabbath day cometh, contrary to the practise of the people in Amos his time, who would say, Amos 8. 5. *When will the new monet be gone, that we may sell corne? and the Sabbath, that we may set forth wheate, and make the Ephah small, and the shekel great, and falsifie the weights by deceit?* Wherefore we conclude, that here is not the abrogating, but the pure celebrating of the Sabbath, which appeareth by effect, when it draweth vs neerer to God, and cauleth vs to take greater pleasure in his waies.

The interpretation of Esay.  
66. 23.

There remaineth that, which is Esai. 66. 23. *And from monet to monet, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.* Where it is said, from Sabbath to Sabbath, behold (say they) here is set downe a continuall Sabbath to be obserued every day in the kingdome of Christ, and therfore there ought not to be one prescript day only in the whole weeke. But the reason is most weake, and containeth a manifest absurditie. For if every day should be a Sabbath, and we in the Sabbath are commanded to doe no manner of worke; when should we trauaile in our ordinarie callings, whereunto the Lord himselfe hath permitted vs fixe daies? Thus we see the fixe daies of our ordinarie callings should be pulled away. If they say, that a man may follow his calling, and yet worship God sufficiently, and as becommeth the holy Sabbath, then they must grant, that we may do our ordinarie workes on the Sabbath, as also they suspect the Lord

Lord of want of wisdom. But if we should looke narrowly into these mens liues, we should finde, that whilest they crye out to keepe euery day a Sabbath, they in trueth in the meane time obserue no Sabbath at all. Besides, in that there needeth one particular day wholly to be giuen to the Lord, it is certaine, that the dearest children of God, who vpon the other daies redeeme time to Gods worship, earnestly desire this.

Now concerning the place it selfe, which they seeme much to misconstrue, we must vnderstand two things. First, it is not simply to be taken, but in the way of comparison: secondly, it is meant of the kingdome of glory, and of the second comming of Christ. In the way of comparison it is vnderstood thus: that the people of God should not content themselves to worship him on the Sabbath onely, but also in the other fixe daies it should be lawfull for them to haue holie assemblies and Christian meetings: which though they now should doe but in part, by reason of their ordinarie callings, hereafter they should doe it both continually and perfectly in the kingdome of heauen. Which thing was performed euen of the Apostles, who although they obserued one solempne day, yet had they their godly assemblies for holy exercises on other daies also. True it is, that the Familie of loue pretends a shew of the kingdome of God in this life by rising from sinne, saying, that we here sit in heauenly places. But the Scriptures in this case speake of the beginning, not of the consummation of God his children in glorie. For in this life we possesse but in hope that, which perfectly we shall enioy. We be here admitted but into the entry of this kingdome, we here take vp our hold, we receiue our deedes, our lease and euidence are giuen vs in this world, to assure vs that hereafter we shall haue the full fruition and perfect possession. Wherefore another Prophet saith, Ierem. 31. 33, 34. *This shall be the couenant, that I shall make with the house of Israel. After those daies, saith the Lord, I will put my law in their inward parts, &c. 34. And they shall teach no more euery man his neighbour and euery man his brother, saying, I know the Lord: for they shall all know me from the least of them to the greatest, saith the Lord.* Where we may see, that though the full accomplishment of our glorie and knowledge is in heauen: yet true it

is that here it is begun, and shall be finished hereafter, when we shall perfectly know God, whom now we know but in part, and as it were in a mirrour. For every one, as it is Heb. 5. 12. concerning these times, should be able through God his spirit to teach others according to that calling, wherein the Lord hath placed him. And as that place teacheth not, that all should be Doctors, but that there should be knowledge in all, though in greater measure in some: so our Prophet meaneth not, that every day should be a Sabbath, but that Christians in every day of the weeke should provide for the worship of God in some measure, though more fully and more solemnly on the Sabbath. So we see the force of this to be in the way of a comparison, that Christians should not satisfie themselves, concerning the worship of God, with the Sabbath: but that also, as their calling would permit, they should worship from Sabbath to Sabbath.

A rule for the  
interpretation  
of Scriptures.

As for the second answer, to proue against the maintainers of a continuall Sabbath, that this place is meant of the Church triumphant, and not of the Church militant, it shall easily appeare, if we consider diligently what goeth before, and what commeth after: which rule is worthily to be followed in sifting out the true sense of the places in the Scriptures. Now in the verse going before, mention is made of the new heauens, and the new earth: whereby he meaneth not the first comming of Christ in humilitie, but his second appearing in glorie, as may appeare 2. Pēt. 3. 13. where the Apostle repeateth the same words, saying, *We looke for new beaueus, and a new earth, according to his promise, wherein dwelleth righteousness.* Surely if the Prophet had meant this to haue been in Christ his comming in the flesh, it is most like it should haue been in the flourishing estate of the Church, and glorious times of the Apostles: but that it was not so, it is manifest by the Apostle his owne words, *We looke for new beaueus, &c.* In the verse following, the Prophet speaketh of the worme that shall not die, and of the fire that shall not be quenched: which vndoubtedly is vnderstood of the hels, whereinto the wicked shall be cast at the last iudgement day, as may be gathered by our Saviour Christ his words, Mark. 9. 43, 44. where he maketh mention of hell, *where their worme dieth not, and the fire neuer goeth not.*

Wherefore

Wherefore by the premisses and sequell we conclude with the learned, that the Sabbath here mentioned must bee kept in the kingdome of heauen. And therefore their continuall Sabbath, which they would haue in this life, is a deuise of their owne braine, and not gathered out of this place. And thus much of the reasons, which seemed to proue the Sabbath ceremoniall, taken out of the prescript words of the olde Testament. As for that which we alleadged out of Ezechiel chap. 20. it is already answered sufficiently in confuting their first reason, which was drawne out of Exod. 32.

Now it remaineth in like manner to consider of their arguments, which they take out of the new Testament, & that either out of the historie of Christ, or from the writings of his holie Apostles. And because the foure Euangelists agree in one harmonie, we will briefly reduce all their reasons into one or two principall places, namely, Matth. 12. 1, 2, 3, 4, 5, 6, 7, 8. and Marc. 2. 27. In Matth. 12. it is said: *At that time Iesus went on a Sabbath day through the corne, and his disciples were an hungered, and began to plucke the eares of corne and to eate. 2. And when the Pharises saw it, they said vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath. 3. But he said vnto them, Haue ye not read what Dauid did when he was an hungered, and they that were with him? 3. How he entred into the house of God, and eate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priests? 5. Or haue ye not read in the Law, how that on the Sabbath daies the Priests in the Temple brake the Sabbath, & are blamelesse? 6. But I say vnto you, that here is one greater then the Temple, 7. Wherefore if ye knew what this is, I wil haue mercie, and not sacrifice, ye would not haue condemned the innocents. 8. For the Sonne of man is Lord, euen of the Sabbath.* The occasion of this doctrine of Christ is, y<sup>e</sup> he going abroad to preach with his disciples, they for hunger pulled the eares of corne. Hercof arose by the Pharises this controuersie, who accused the disciples for trauailing on the Sabbath day, as though they had done a worke on the Sabbath, which was not lawfull to be done, because the law said, that no man should trauaile on that day. Our Sauour Christ hearing this accusation, defendeth his disciples: whereof some conclude, that our Sauour

Answered to their arguments, taken out of the new Testament.

And Luk. 6. 1. it is sayd, *Sabbatum secundum primum*: so it seemeth this is vnderstood of a ceremoniall, and not of a morall Sabbath.

The examination of Matth. 12. 1, 2.

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here abrogated the Sabbath. But what could they haue forged more vnttrue? For if, as they say, he now had abrogated the Sabbath, then our Sauour Christ did not obey euery part of the ceremonies vnto death: which to affirme, let them tell the danger of it. Nay rather according to the iudgement of the better learned we affirme, that Christ is so farre off from speaking against the Sabbath in this place, that hee setteth downe the pure obseruation of the same against them, who peruerfly and vntruly did iudge of it. And here we see the Pharisees deale verily cunningly with them. For they might as well haue accused the disciples of theft, as of breaking the Sabbath, had they not knowne, that as the law permitted a man to goe into the vineyard, for to gather grapes, so he caried no clusters away: so they to satisfie their hunger, might presently eate of the eares of corne, carying none away with them. Howbeit they could not see, that this their trauaile was not like their ordinary trauailing on the other daies, and that it was agreeable to the Sabbath, the law permitting a Sabbath daies iourney. This some curiously haue defined to be the space of a mile, some two, some three miles: vnto whom as I doe not denie the libertie of their iudgement, so I thinke it to consist of that distance, as a man conueniently may trauaile for some holie purpose, without any hinderance of the ordinarie exercise of that day, and without wearisomnes either to bodie or minde, whereby he should be the vnfitter for the Lords worship, or his duties. And therefore they that dwelt but so farre from Ierusalem, that they might on that day conueniently goe to the sacrifices, and returne home without any of the former hinderances, made a Sabbath daies iourney. And now in our times a man may lawfully goe so farre for the more comfortable or holy vse of the day in hearing: so that neither his bodie be wearied, nor any due time of hearing be pretermitted, and that without preiudice or breach of the Lords day. Wherefore seeing our Sauour Christ and his disciples trauailed to so holie an ende, and no further then by a Sabbath daies iourney was lawfull, the end of the iourney, which ought to measure this and like actions, proueth, that herein there was no breach of the Sabbath. Neither is it likely, that the Pharisees  
reproved

A Sabbath  
daies iourney,  
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reproved and controlled the disciples for trauailing, seeing euen they themselues with them were companions in the iourney, but rather they did it for their plucking the eares of corne: whereby they shewed, that the ceremonie of resting was not the chiefe thing in the Sabbath, as now adaies some doe thinke. Well, it is most probable, that the disciples being gon farre from the place, from whence they did set out, (because if they had then fainted, they would there haue recreated themselues) and farre distant from any place, where they might eate (for if they had bin neere any place, they might rather haue refreshed themselues with other things then with corne) they through fainting and for want of other necessities, were constrained to satisfie their present necessity with these things, which if they had not don, they should not haue been able to persist in their calling, which was agreeable to the Sabbath: the workes where of did neuer restraine from eating, which notwithstanding they might as iustly haue reprehended in the disciples, as their plucking of the eares of corne. The arguments whereby Christ doth answere them, may briefly be referred to fiae heads. The first is set downe in these words, *vers. 3. Haue ye not hard what Dauid did, when he was an hungred, & they that were with him? 4. How he entred into the house of God, eate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but only for the priests?* Behold he speaketh here of the ceremonie of shewe bread, which was broken for the preseruatiō of mens liues: whereby he sheweth, that ceremonies as a thing of lesse importance, must giue place for lifes sake. So that this is spoken of y end, because the thing which is forbidden for a common end, is not broke for a particular vse. Wherefore if Dauid & his company did eate of the shewe bread to serue their necessity, and that without breach of the Law, how much more may my disciples eate the eares of corne to enable them the more to attend vpon the ordinance of God? It is a rule in the ciuill law, that it is against ciuilitie too greedily to hunt after the fillables of their Maximes, and too carelessly to neglect & pretermitt the true sēse of the law. In which thing our Sauour trappeth the Pharises, who were too seuerē censours of the letter, and too secure obseruers of the matter of the law. Our Sauour therefore



therefore in effect meaneth thus much, that as it was not lawfull to eate the shewe bread vsually or ordinarily, and yet to eate it vpon necessitie it was not vnlawfull: so vsually to gather corne on the Sabbath, euen in time of haruest, it was not lawfull, and yet extraordinarily, and vpon necessitie to gather it, was not vnlawfull on the Sabbath, which permitted the workes of necessitie, whereby men might be the better enabled, and the lesse hindered to doe the workes of that day. And for this cause seeing the disciples without this helpe should haue been vnfitter, either to haue preached to others, or heard our Sauour, and by it were enabled the more to either of these things: it is euident, that they were so farre off from breaking the Sabbath in so doing, that rather they should haue broken it in not so doing. So that Christ doth not onely not abrogate the Sabbath in this place, but also reprehending the Pharises for their misconstruing the law, and too strickt taking it without due consideration of the end thereof: he setteth downe a more pure obseruation of the same.

The 2. reason.

The second reason, which is drawne from the Law it selfe, and from the Priests owne practise, may be gathered out of the fift and sixt verses: *Have ye not read in the Law, how that on the Sabbath daies the Priests in the Temple brake the Sabbath, and are blamelesse? 6. But I say vnto you, here is one greater then the Temple.* As if he should haue said, verely ye misconstrue the Sabbath, ye must better consider, what kinde of workes the Sabbath forbiddeth, to wit, the workes of mens ordinarie callings, not being fit for the dignitie of the Sabbath, and nothing tending to the worship of God: but if they besee me the dignitie of that day, and are done for God his holy worship, they are not vnlawfull. Aduise your selues, I pray you, doe not euen your owne Priests on the Sabbath day slay their beasts to sacrifice? doe they not circumcise on that day? and doe not ye carie your children to the Temple to be circumcised, which are workes both in respect of your Priests and you, and yet in that by these things ye are made the fitter to serue God in his worship, ye thinke it not vnlawfull? Likewise know, that this plucking of the eares of corne in my disciples, is no work of their ordinarie callings, but to make them more able for the worship of God. In that he nameth the priests,

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he sheweth that he rather speaketh against the persons, then against the cause, and strangeth them in their owne argument. For the answer in effect is this: If my disciples prophane the Sabbath, then did your owne priests the same. Vnder this wee may couch the answer of our Sauour Christ to the Jewes, who accused him for healing of the sick mā on the Sabbath day, Ioh. 5. 17. *My father worketh hitherto, and I worke:* that is, as my father ceased from the workes of creation, yet he ceased not from doing good on the Sabbath: so though I and my disciples haue ceased from our ordinary callings, yet cease we not after the Father his owne example, to doe the workes of mercie on the Sabbath. For the works of God his prouidence are to be done euery day. Seeing he then vouchsafeth to put vs in his stead to do good things, wee may lawfully doe them though with some bodily labour, as wee may on that day resort to the imprisoned, visit the sicke, relieue the needie, reconcile the vncharitable, and admonish the vnruely. And why? we seeke not herein our owne profit, but the profit of our brethren: wee desire not our owne glorie, but the glorie of God. In which cases wee are not forbidden, but commanded to doe good on the Sabbath. If we looke narrowly into the historie of our Sauour Christ, wee shall see it was most vsuall vnto him to heale the sicke, to restore sight to the blinde, to open the mouthes of the dumbe, and to frequent like exercises on the Sabbath day. And for what cause? Because on other daies men following their ordinarie callings, could not so well follow him: but on the Sabbath day, their other busines set apart, they attended on him willingly, and resorted together: so that, if hee had done these things on the other daies, he should haue hindered the ordinarie callings of men, by the concurrence of people: or else he should haue done them to the lesse glorie to God, if no companie nor concurrence had been made. Wherefore as both the people on that day were fittest to come to Christ: so Christ was then most readie, when his workes also might most make for God his glorie. Besides, hee did then these things rather, that he might weane the Jewes from their superstitious opinion of the Sabbath, and bring in the pure vie thereof in exercising the workes of loue. Now, if the outward rest of the day had been the chiefest

fest thing therein, as the Pharisees then dreamed, and many now adaies haue thought: then how would Christ haue done these things, who was to doe and fulfill all things commaunded in the morall law, and left nothing vndone in any one iot of the ceremoniall law, vntill the vale of the Temple of his bodie was rent? Thus wee see how the chiefe end was morall, and not ceremoniall: and as it is morall giuen to all men to further them in the meanes of their saluation, it is as needfull for vs as for the Iewes. Againe, Christ was asked of no one question more then of the Sabbath, and in all his answers he rather inueigheth against the peruertering, then intendeth the abrogating of the Sabbath. In like manner, he meaneth nothing lesse then the abrogating of the day in his apologie against the Pharisees: but rather laeth open their follie, in prouing to their faces, that they cauilt too much for the peruertering of the Sabbath, seeing they are driuen to reprehend that in others, which they themselues doe. The reason of his defence insinuateth thus much: If ye thinke it an holie dutie to cut the flesh of children on the Sabbath, because it is done in your Temple, which otherwise might seeme a spice of murder and crueltie. Againe, if ye thinke the Temple commaunds the worke of slaying your beasts for sacrifice, which being done in the market place were too butcherlike; then I giue you to vnderstand, that my disciples doe nothing vnbecoming the Sabbath, so long as I am present with them, who am greater then the Temple.

The 3. reason.

The third reason is contained in the seuenth verse: *If ye knew what this is, I will haue mercie and not sacrifice, ye would not haue condemned the innocents.* Here our Sauour Christ, as before hee had defended his disciples by testimonies out of the law: so now excuseth them by the witnesse of the Prophets, and citeth a place out of Hosea, chap. 6. 6. as if he should say: What workes doth the Sabbath forbid? are they not the workes of our ordinary calling? What workes doth the Sabbath commaund? To sacrifice only? No: but to doe the workes of mercie also, which is the end of all our sacrifices. Why then seeing the law doth not forbid the duties of loue to bee done, will ye denie this worke of mercie to my disciples, that when they faint, they might not be refreshed?

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That this place of the Prophet is thus to bee construed, that the Lord will not haue sacrifice alone, but mercie withall, wee may proue it by other places of the Scriptures, as 1. Cor. 1. 17. *Christ sent me not to baptize, but to preach the Gospell:* where the Apostle meaneth, that he was not chiefly and only sent to baptize, but to preach also. So that the place is to bee vnderstood in the way of comparison, that when one of the things cannot be conueniently done, without the other be vndone; then mercie, which is better then sacrifice, must be preferred, as being the issue whither sacrifice is referred. And in this respect, though simply in themselves considered, and in respect of the persons to whom they are performed, the first table of the Law and the duties thereof are to be preferred before the second table, and the duties thereof: yet in comparison, when one of these must of necessitie be left vndone, because both cannot be done together: seeing the Lord most alloweth of our obedience, when testimonie thereof is witnessed by practise to his saints, & in the exercises of loue, we performe that in truth, which otherwise we labour for but by meanes, the Lord desireth mercie, and not sacrifice, and the knowledge of his will more then burnt offerings. So that herein the disciples doe not only not break, but keep the Sabbath. This argument Christ vseth, Marc. 3. 4. where he being reproofed, because on the Sabbath day hee healed the man that had a withered hand, said to his accusers: *Is it lawfull to doe a good deede on the Sabbath day, or to doe euill? to saue the life, or to kill?* As also Luke 14. where he on this manner answered the Pharisees, who watched him, whilest hee healed the man which had the dropie: *5. Which of you shall haue an asse, or an ox fallen into a pit, and will not strait way pull him out on the Sabbath day?* As if he should say, why doe ye watch to take me in this thing? Will ye permit the workes of mercie to be done to beasts, and will ye denie them to be done to men? Why? will ye helpe your beasts being in perill, and may not I helpe this man being in such danger? Howbeit, we must here note, that our Sauiour Christ in shewing how in this law is humanitie to creatures, giueth no iot of libertie to worldly men, who vnder pretence of this obedience, seeke rather their own priuate gaine in rescuing from perils the creatures, then the glorie of almightie

God, which may redound to him by the more cheerful and comfortable seruice of the creature being thus redeemed. Now, if any shall here further inquire, whether in seeding time, or the haruest season, when the times before haue been and stil are like to bee vnseasonable and vntemperate, they may somewhat on the Sabbath giue themselues to sowing, or gathering of their corne: I answere, No. For it is by speciall words expressely forbidden, Exod. 34. 21. *Sixte daies shalt thou worke, and in the seuenth day thou shalt rest: both in earing time, and in the haruest thou shalt rest.*

- And surely of all times labouring in haruest seemeth most vn-lawfull. First, if as God his benefits grow on vs, wee must grow in thankfulness, then reaping at that time, we ought to render most thanks, and not to thinke the worship of one day sufficient in seuen, much lesse to cut it from the Lord in part or in whole. Secondly, seeing in the weeke going before we haue euen wearied both our owne bodies by labour, and much more the bodies of our beasts in trauaile: besides, that in working on the Sabbath, wee contemne the ordinance of God most vnthankfully, which so well in his law in this case hath provided for vs, wee deale too vnnaturally with our selues, and too iniuriouly with our cattell.
- 3 Againe, if wee on this day make no conscience of the worship of God, contemned by this worldly labouring, wee manifestly bewray our want of faith in Gods goodnes, wisdom and prouidence: as though he either would not preserue that, which hitherto he nourished out of the earth: or that hee hauing dealt so mercifully in many benefits before, should now in one faile vs: which vndoubtedly he would not doe, did not our sins prouoke him thereunto. Wherefore if so it come to passe for our sins, wee must rather in patience, repentance, and wisdom submit our selues to the punishment, then prophanely and obdinatorily to seeke by such meanes to shake it off. True it is, as we haue sayd

Prophaning  
the Sabbath  
in haruest how  
great a sinne.

Two Kindes of  
necessitie.

before, that workes of necessitie be lawfull on the Sabbath: but wee must vnderstand it of necessities present, and not of perils which are imminent, that is, which are like to come, but yet are not come. For when the danger is present, as an house is on fire, bloodshed by reason of a fray is like speedily to be committed if helpe bee not, or in such like cases, because the Lord hath as it

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were cast the remedie vpon vs, and put vs in his owne stead for ministring of helpe, ere many vse our libertie: but when it is to come, and it is still in the Lord his hand, wee must cast the whole remedie vpon him, if the danger fall, knowing that he in his prouidence and mercie will remoue the euill, or else in sending it will punish our finnes.

But to returne from this to that, from which we a little digressed, the reason of Christ here vsed is yet pressed further, Luk. 13. 15. where hee answereth the master of the Sinagogue, who had indignation at him for healing on the Sabbath, *Hypocrite, dost not each one of you on the Sabbath day loose his ox, or his asse from the stall, and leade him away to the water?* 16. *And ought not this daughter of Abraham, whom Satan had bound for eightene yeeres, be loosed from this bond on the Sabbath day?* That is, will ye water your cattell on the Sabbath, which thing your Rabbins think not vnlawfull: and thinke ye that I breake the Sabbath, for helping a faithfull beleeuer? Is not this rather hypocrisie in you, then any new doctrine in me? But here some will obiekt: Christ might haue done this the day after to the woman, who in so short a time would no more haue perished, then the ox, if he had not bin fed to the water vntill the day following. To this I answer, as the workes which we doe to God his creatures do not fight with the keeping of the Sabbath, because in respect that cattell by not attending on them, would bee made lesse profitable to God his glorie, though thereby they should not vterly perish: so in respect that this woman should haue remained more vnfit for God his glorie, and the keeping of the Sabbath, if she had not bin helped, although it may bee she should not vterly haue perished, this worke of our Sauour Christ was nothing against the Sabbath, he not seeking his owne glorie and profit, but the glorie of his father, and the profit of another.

Now followeth the fourth reason in the 8. verse: *The Sonne of man is Lord euen of the Sabbath:* That is, God the Father making the Sabbath, is the Lord of the same: the Sonne of man is equall with the Father, therefore the Sonne of man is also Lord of the Sabbath. Again, as the Lord made a law for man, but none for himselfe: so ye are too presumptuous in the presence of the Lord



to cōtrole my disciples. For, if I being the law-maker, giue a speciall priuiledge to my disciples, as indeede I may doe, vrging the law, where I list, and dispensing in the law to some, as I please; is it then meete that you should censure them, whom I doe priuiledge? Wherefore seeing it is I that haue appointed the Sabbath, and therefore best know who keepe it, and who breake it, I giue you to vnderstand, that these men, whom ye falsely accuse, because ye know not the pure keeping nor breaking of the Sabbath, haue not broken it. Suffer me then, I pray you, being Lord of mine owne ordinance, to dispose of it, as best seemeth to me.

The fifth argument may be borrowed from the 2. of Mar. ver. 27. the words whereof are these: *The Sabbath was made for man, and not man for the Sabbath.* Many thinke this reason to make much for their purpose: but they are deceiued in their owne ignorance. For, saith Christ, this is the cause why my disciples haue not rested so much, as ye thinke they should haue done; *the Sabbath*, that is, the rest, was made for mans good and comfort, and not man for the rest alone, but for the sanctifying of the Sabbath: so that albeit they haue not for some good cause obserued the rest, which must giue place to the profit and commoditie of man, yet haue they not broken the sanctification of the day, which chiefly is required of them, in that, if they had not eaten this corne, they had fainted, and so haue bin made vnfit for the hallowing of the same. We say, meate was made for man, that is, for the reliefe, sustenance, and comfort of man, not man for the meate, to wit, for the eating and consuming of meate: but that in inioying the comfort of God his creatures, he might praise the Lord the more freely. Neither can any man hereof iustly gather, that therefore on this day he may fill himselfe with meate, as he lusteth: because that were rather to vnable, then to inable him to keepe holy the Sabbath. Again, we say in like manner, that labour, that is, the commoditie that cometh by labour, was made for man, not man for the labour, but for the glorie of God, which by labour in his lawfull calling he may gaine to the Lord. Wherefore seeing the rest was appointed onely but as meanes, whereby man may the more fitly sanctifie the Sabbath, and the disciples did eate this

this come, that they might be the fitter thereunto, it is manifest they did not violate the sanctifying of the Sabbath. Besides, though no man can say, that the Sacraments are figuratiue: yet the Sacraments were made for man, not man for the Sacraments, that is, for the bare vse of the elements: although it must needs be granted, that to vse the word and Sacraments in purenes and holines for the further strengthening of our faith, is one of the chiefest and most principall duties of man. Howbeit, in respect they be but means, and are to giue place to the end, to the which they are ordained, I am perswaded, that though the congregatio were busie either in hearing the word preached, or in receiuing the Sacraments ministred: yet if an house being on fire, were in loue to be helped, the former actions were to giue place to the latter. For wee reade Act. 20. 10. where Paul being occupied in preaching, and espying a yong man, who was in a dead sleepe, fallen downe dead, made no conscience to cease from speaking, to goe downe to lay himselfe vpon the yong man, and to embrace him, vntil his spirit returned into him, and afterward went vp againe and continued his preaching. Wherefore in all these reasons wee may see how Christ did shew vnto the Iewes, that they peruerily did stand in the ceremonie, and did not abrogate the Sabbath. Here then is a farre contrarie argument to that, which these men affirme. For seeing our Sauour Christ might in one word haue shewed it to bee a ceremonie, if he had purposed any such thing, and not haue so amplified the matter, wee see he rather speaketh against their superstitious opinion and abuse of the Sabbath, then affirmeth any such thing, as these men doe surmise.

To these former reasons wee may adde that, which is Mat. 24. ver. 20. *Pray that your flight be not in the winter, neither on the Sabbath day.* This (say they) sheweth, that the persecution of Ierusalem should be by so much the more grievous to the Iewes, if it fell on the Sabbath, because then it was not lawfull for them to flie: so that if they staid, they were like to lose their liues by falling into the hands of their enemies: if they fled, they should break the law of God, and so become subiect to the punishment thereof. But this was nothing in the purpose of our Sauour Christ,

who therefore forewarned them to pray, that the destruction of the citie should not fall on the Sabbath, because then it would be the more grievous punishment vnto them, when besides the ha-uoocke of their owne bodies, they should see the glorie of GOD thrust through the sides, the Temple polluted, the worship of God prophaned, the word of God blasphemed, and the Sabbath of the Lord defiled. The trueth whereof appeareth in this, that troubles and the time of their visitation should come vpon them, when the Sabbath should not bee ceremoniall, as now it was, when Christ spake vnto them, but at such time, as men should worship God in spirit and trueth, without all shadowes and figures, when Christ should bee ascended into heauen, as in deepe it came to passe. So that this should increase the griefe of so many as sincerely worshipped the Lorde, that when they should reioyce in the holie worship of God, they should mourne and lament for the enemies horrible blaspheming the name of God, and that when they should sing the praises of GOD, they should sigh and houle to see the open despite of GOD and his trueth. In respect of which miserable calamities, our Sauour Christ foresheweth the wofull estate that should bee in those daies, of them which were with childe, and gaue suck. For though the fruite of the wombe and multiplying of children, in respect of themselues, were the good blessings of God, yet the estate of those times should be so dangerous, that euen the blessings of God should bee turned to curses, and the children, which otherwise were a comfort vnto the, should now increase their trouble, discomfort and sorrow. Wherefore it is certaine, that Christ neither meant, that every day should bee alike: for then he would not distinctly haue pointed at this day: neither did he thinke it to bee a ceremonie, because hee knowing the time when ceremonies should cease, would haue been so farre off from nourishing them in their superstition, that being the prophet of God, he would in this, as in other things, rather teach them the pure vse of the Sabbath.

Answer to  
places taken  
out of the E-  
pistles.

Thus hauing spoken of those places in the Gospell, which might seeme to make against the Sabbath, now let vs speake of those places in the epistles of the Apostles, that we may see whe-  
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ther they containe any sound truth for their purpose, how soeuer they bee thought to haue some hold in shew. These allegations are either out of the epistles of Paul, or the epistles to the Hebrues: out of the epistle of Paul, which he wrote to the Romanes, to the Galathians, or to the Colossians. The place which they bring out of the epistle to the Romanes is in the 14. chapter vers. 1. *Him that is weak in the faith receive unto you, but not for controuersies of disputations.* 2. *One beleeueth that he maye eat of all things: and another which is weak, eateth herbes.* 3. *Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receined him.* 4. *Who art thou that condemnest another mans seruant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.* 5. *This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man bee fully perswaded in his minde,* 6. *He that obserueth the day, obserueth it to the Lord: and he that obserueth not the day, obserueth it not to the Lord, &c.* In this last verse they would gather, that a man might make choise of daies as he will; and as in a thing indifferent. And some learned expositors affirme, that the Apostle in this chapter intreateth of things, which in their owne nature are indifferent: and therefore here wee are to vse them in Ioue. As I grant this to be the general scope of the place, so I denie it to bee the principall end. For as the Apostle speaketh of things indifferent, so he also speaketh of things not indifferent. And this we shall see, if we consider of the last verse of the chapter going before, and of the first of the chapter following. Thus it is written, chap. 13. vers. 14. *Put ye on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts of it:* The effect whereof is thus much, if it be compared with the first verse of the chapter following. Although ye haue put on Christ, and truly know him by his worde: yet if another man professing the same Christ with you, hath not attained to the like measure of knowledge and the same proportion of faith, which ye haue, I would ye should not iudge him for his weakenes any more, then ye would he should iudge you for your strength: but rather bearing with his infirmities, which in time may bee chaunged to a more perfect strength, labour by all means to win him to sound-

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nes of iudgement, Wherefore in that he saith: *Him that is weak in faith receive unto you*: he meaneth them that are not established in the doctrine of the Gospell, not them that are weak in a ceremonie, or in things indifferent: so that if any be found weak in the doctrine of Christianitie, I meane in some point of it, and yet be found in all other things, they should not bee further intangled with intricate controuersies, which they cannot conceiue: but so gently intreated, and mildly dealt withall, as both the good things which are in them may bee nourished and confirmed, as also they may be won to the sight and sense of things, wherein as yet they be weak. Neither must we thinke, that the Apostle meaneth here such imperfections, as may be in the most perfect, but rather such weakneses, as are found in most Christians. This is the generall scope of the Apostle in this place: whereunto also agreeth the conclusion, which is in the first verse of the chapter following: *1. We which are strong, ought to beare the infirmities of the weak, and not to please our selues: 2. Therefore let euery man please his neighbour in that, that is good to edification. 3. For Christ also would not please himselfe, but as it is written, The rebukes of them that rebuke thee, fell on me.* Where Paul his sense is such: If we haue gotten more knowledge, and attained higher graces then other men haue, we are not in respect thereof to despise others: but wee must in wisdom and patience sustaine their error a while, and strongly support their weaknes, not that wee should nourse and nourish them in their error or weaknes, but that by humilitie and patience wee might the better build them vp in knowledge and true godlines. To this end he alleadgeth the example of our Saviour Christ, who did not onely beare with the infirmities of his friends, but also with the errors of his enemies, euen as though he himselfe had reproched God. So that this then is the true vse of Christiā faith mingled with loue, that who so is come to Christ, as we are, our wisdom may sustaine their error, and our strength may support their weaknes: and as Christ did beare with his weak disciples, so must wee with our weak brethren, not counting them as no Christians, because of infirme iudgement they dissent from vs in some particular, but in loue overcome their infirmities, because they consent with vs in the generall.

generall. The summe hereof is also set downe 1. Corinth. 3. 11. *Other foundation can no man lay, then that which is laid, Iesus Christ.* 12. *And if any man build upon this foundation, gold, silver, precious stones, timber, hay, or stubble,* 13. *Every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: and the fire shall trie every mans worke, of what sort it is.* 14. *If any mans worke that he hath built upon, abide, he shall receive wages:* 15. *If any mans worke burne, he shall lose, but he shall be safe himselfe: nevertheless yet as it were by the fire.* In which place wee see, that so long as we be in Christ by faith and repentance, although our faith be mingled with some weaknes, and our repentance with some error, though wee build with our gold, silver, and precious stones, some timber, hay, or stubble, yet the Lord will beare with vs: much more then for this respect in like causes must wee beare one with another. Now for example sake the Apostle bringeth in this instance: *One beleeueth that he may eate of all things: and another which is weak, eateth herbes, &c.* Some thinke that this eating of all things was meant of the Romanes, and that the eating of herbes was understood of the Iewes then being at Rome. But this seemeth not to be a sound opinion, in that wee reade not in any Ecclesiasticall historie, that the Iewes were at Rome: neither doth the Apostle write a mixed epistle partly to the Romanes and partly to the Iewes, but writeth it wholly, and intituleth it onely vnto the Romanes. Againe, we cannot gather out any records of the writers, that the Iewes did eate herbes alone. True it is, that pedagogically the vse of many creatures was forbidden to the Iewes: howbeit it doth not seeme likely that they were tied so strickely to the eating of herbes. This I am sure of, that euen now adaies the diuell hath perswaded many Christiāns newly come to Christ, that if they eate any thing either in qualitie more delicately, or in quantitie more liberally, then bare necessitie doth require, they haue sinned. And yet in these men there is, no doubt, a generall good meaning: but yet in this particular they hold an error. In this example the Apostle setteth downe the stronger part, & the weaker, the stronger part is prefixed, which is a worke of faith: the weaker part followeth after, which is the weaknes of faith. For marke, he saith, *One beleeueth* that



*that he may eat all things*: here is a worke of faith, because he hath the word for his warrant: and then he saith, *another eateth herbes*, he saith not *he beleeueth*, that he may eat herbes, for he doth it in weaknes of faith, and hath not the word for his warrant, neither doth he beleue that he can vse other meates. This example inferred, the Apostle vseth this exhortation; *Let not him that eateth, despise him that eateth not*: as if he should haue said, let not him that is so strong in faith, therefore thinke him to be no Christian, that hath this error, to thinke himselfe more holie, if he ate nothing but herbes. It is added, *Let not him which eateth not, iudge him that eateth*, and this is very necessarie. For it is much incident to the yong ones in Christianitie to iudge others, who are not so abstemious as they are. Here is not then the person so much condemned, as the fact. For though we may iudge his sinne, and rebuke his error, yet must we not iudge his person, as though God were not able to recouer him.

Now to proue this, the man of God bringeth an argument onely for confirmation of the doctrine immediatly going before, and it is drawne from the greater to the lesler. *This man esteemeth one day aboue another day, and another man counteth euery day alike*. Which reason is thus much in effect: Although there should bee some so weake in knowledge, that they should make no difference of daies in respect of their vses, which vndoubtedly is a great errour: yet I would not that for this respect a man should count him for no Christian, much lesse then must this be done to one, that of infirmitie eateth herbes, which is a lesse error then the other. The stronger opinion is set in the first place, the weaker in the last. For as this is the stronger, *one beleueth that he may eat all things*: so this is the weaker, *another eateth herbes*: as this is the worke of faith, *this man esteemeth one day aboue another*: so this is the weaknes of faith, *another counteth euery day alike*. He that obserueth the day, saith Paul, he doth it not without knowledge & iudgement, but *obserueth it to the Lord*: so that the Sabbath day is the Lord his day. This is the strong opinion, I say, to distinguish one day from the residue, which was vnknowne to the Gentiles, who although they had many holy daies through a corrupt imitation of the Iewish obseruation, which they had heard of, yet were they ignorant

ignorant of the true day. But now hearing of the Lord his day, some among them began to doubt of it, with whom the Apostle willeth the stronger to deale in loue. In our daies wee see, that because there hath been much crying out against holie daies, some also will not sticke to crie out against the Sabbath. Well, if a Papist in all other generall points of doctrine should bee truly conuerted vnto Christ, and for want of instruction doubteth of the Sabbath, we are in loue to deale with him, and for a season to support his weakenes. Howbeit, wee must remember that the weake must not alwaies bee borne with, as appeareth by the Apostles words, chap. 15. 2. *Let every man please his neighbour in that, that is good to edification.* So long then as the error be of weaknes, and that it is but an infirmitie in the man, from which by the knowledge of the trueth he would be rid and deliuered, he must be borne with. But if it proceede of illusion, obstinacie, and of a prefract iudgement as deceiued by the diuell, then he must not be borne with, no not euen now adaies: nay, if we be herein faultie, the errour is not so tolerable in vs, as it was in them, in that they wanted the old and new Testament, both which are so abundantly opened vnto vs. But if one truly repenting him of his sinnes, and faithfully beleeuing in Christ, shall through ignorance be afraid of the Sabbath, as of a seruile ceremonie, he is so farre to be borne with, as he desireth to come to the trueth, and if he come once to bee obstinate, he is no longer to bee borne with.

But how proue you that this is the stronger opinion, to esteeme one day above another day, and that this is the weaker to count all daies alike? I answer, the Apostles did obserue one day, and commended it vnto vs by their owne practise, which no doubt they would not haue done, had it been the weaker part. Besides, lawes for obseruing this day were also made by them, as we may reade Act. 15. and therefore it must be the stronger part. And although the Iewes could not bee brought from their day, yet the Apostles might haue one day. Again, in that the Apostle would haue none iudged, that of weaknes shall not obserue the Sabbath, and yet he doth not onely himselfe iudge the Galathians, but also as being ielous ouer them, he telleth them that he feareth

reth their falling away, because they obserued daies, and moneths, and times, and yeres, it is apparant that this is the stronger opinion, especially seeing that Coloss. 2. 16. he saith, *Let no man condemne you in respect of an holie day, or of the Sabbath daies*: that is, if ye will not vse their solemne Sabbaths of their ordinary feasts, yet are ye free, and the Church must not iudge you. Now, that the Apostles practised this day, it is euident, Reuel. 1. 10. where it is called *the Lords day*. As also 1. Corin. 16. 2. *Euery first day of the weeke*, which in an ancient Greeke copie is called the Lords day. Moreouer, Act. 20. the Church kept this day, because in it the Lord drew light out of darknesse, and Christ on this day rose from the dead, and the holy Ghost was sent in it, where wee may call to minde in it our creation, redemption, and sanctification. And where it is commonly translated 1. Cor. 11. *When ye come together*, in the Siriake translation it is found, *On the Lords day, when ye meete*. Wherefore it is like, that the Apostles obserued this day, and therefore also it appeareth in this place, which wee handle, that it is the stronger opinion, wherein though a man faile through infirmitie, he is not to be iudged. Thus we see, how this place maketh nothing for the purpose of them, that would disannull the Sabbath, but is brought in rather by the way of an argument, that if a brother counted all daies alike, which was a great weaknes, yet should he not bee iudged: so farre off should they be from iudging him, that of weaknes eateth herbes, which is the lesse error.

Here, if any shal obiekt, that our first parents did eate nothing but herbes and fruites, and therefore wee should content our selues therewith: I answer, that their nature being in innocencie, was so sound, whole, and perfect, that they needed not other nourishments, as wee doe, who by reason of our weaknes and frailtie, which accompanie sinne, had neede of other creatures, all which are pure vnto vs by the word and by prayer. Now, if our fathers not needing other creatures for their corporall food, stood in need of the Sabbath, much more we standing in need of other creatures, haue need of the Sabbath.

The 2. reason.

The second reason is taken out of Galat. 4. 10. *Ye obserue daies, and moneths, and times, and yeres: 11. I am in feare of you, least I haue bestowed*

*bestowed on you labour in vaine.* To this I answer, that we must not stand vpon the titles of letters, but obserue the scope of the writer, and weigh the drift of the epistle. The state of the cause is this: the Galathians were Gentiles, who by Paul his ministerie had receiued the Gospell: afterward certaine false Apostles, as all the learned agree, crept in, who did make them beleue, that because the same ciuill policie of religion should be there, which was among the Iewes, besides the puritie of Christianisme, went about to intermingle the superstitions of Iudaisme. The Apostle therefore sheweth, that Christ being come to put away figures, all that maintained such daies, moneths, and times, which the Iewes obserued, as they were Iewes, should obscure Christ. The Iewes had their solempne assemblies and conuocations, Leu. 23. 2 certaine times in the yeere, the first and last daies whereof, they kept as Sabbaths to the Lord, of which Paul here speaketh, and therefore he saith, *Ye obserue Sabbaths*, he saith not, *a Sabbath*, for which assuredly he is not here grieved with them. For Paul had planted this day among them, as appeareth 1. Corin. 16. 1. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also.* Where we may see that ancient custome of the Primatiue Church, which was, that after the word read for the space of an houre, after the Sermon ended, and the Sacraments administred, many did vse to giue, not of constraint, but of good will to the poore. Now seeing hee had appointed the Lords day in Galatia, it is not like that hee would so sharply haue reprehended them for his owne ordinance, as to say vnto them, that he feared their backsliding from the trueth by it: but rather of those Iewish holie daies, which being peculiar vnto the Iewes, had their beginning and their ending with them. And if wee say, that that day should not bee kept for a ceremonie, but some other, that were not to abrogate but to change the ceremonie: as he that stripping himselfe of one sort of clothing, and for pride inuesteth himselfe with a new sute, putteth not away but chaungeth his pride: or as hee that of a filthie lecher is become a couetous miser, riddeth not himselfe from sinne, but chaungeth from one sute of sinne, whereof he is wearie, to some other.

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The Papists therefore, though they haue not the same daies, yet hauing new daies in their stead, haue not abrogated, but altered Iudaisme. Iustinus Martyr affirmeth, that they had no holie day but one in the Primatiue Church. He speaketh then flatly against the ceremonies, which by the eternitie and perfection of Christ his sacrifice are abolished, Heb. 9. and 10. Our first father Abraham, when he beleueed, receiued circumcision as the seale of his faith, to which Baptisme is subrogated vnto Christians. The particular signe that appertained to the posteritie of Abraham, is gone: but the water in Baptisme doth appertaine to all in a generall equitie. Likewise as the Sabbath did put them in minde of their deliuerance, it is gone: but as by it we remember Christ his resurrection, wee retaine it. To conclude, the Apostle meaneth not in this place that Sabbath, but those holie daies of the Iewes, which being the beginnings and endings, the first day and last day of their feasts were Sabbaths.

The 3. reason.

The third reason, Coloss. 2. 16. *Let no man condemne you in meate and drinke, or in respect of an holie day, or of the new moone, or of the Sabbath daies, 17. Which are but a shadow of things to come: but the bodie is in Christ.* This is also vnderstood of the Iewish distinguishing of meates and daies. For the Colossians were troubled with false Apostles, as were the Galathians. And what is the reason that they were so incombred with Iewish obseruations? Forsooth the religion of Christians, which rather consisteth of pure simplicitie then pompous solemnitie, hath but the word barely preached, the Sacraments without vaine shewes administred, prayers in humilitie offered: and therefore it seemeth not so polished, so glorious, and so garnished, as the Iewish religion, which did draw the greater part of men after it. Thus our fathers seeing the Iewish religion so vernished, and the Gentiles religion so pompous, and Christian religion full of simplicitie, drew the Gentiles from the simplicitie of Christianisme, and brought in this heape of ceremonies. Wherefore here Paul telleth them, that these things were but instructions for a time, and pedagogicall: and therefore did not so appertaine vnto them, as they should neede to trouble their consciences about them, though they obserued them not. *Let no man condemne you* (saith the Apostle) *in such Iewish ceremonies,*

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*ceremonies, as for the not observing of them they should count you no Christians.* Here is the same drift of the matter, which was of the former: here the Apostle descendeth from generals to particulars, there he ascendeth from particulars to generals. *Let no man condemn you in respect of an holie day,* which was an *oſſonaris*: for eight daies long did the feasts of the Iewes last: *or of the Sabbath daies,* he saith not of the Sabbath: for he meaneth those Sabbaths, which were appurtenances of the former holie daies, not that holie Sabbath which was common to the Iewes, with all other the people of God. And whereas in the former part of the verse it is said, *Let no man condemn you in meate and drinke,* he sheweth, that the Iewes had certaine beasts and birds vncleane, and drinke-offerings, which were forbidden them, howbeit vnto Christians all things are pure.

But some will say: what neede wee now to fast? who will censure vs? I answer, the Lord himselfe. For albeit we that are Christians, are not to be charged as the Iewes were, with one speciall day: yet as the Iewes, with all God his people, did humble themselves before the Lord, either for the remouing of some iudgement which presently did lie vpon them, or for the preuenting of some perils which was towards them, or for the obtaining of some grace, which they wanted, and yet without all obseruations of daies, we must ioyne with them. And therefore whosoever refuseth the exercise of humbling either priuately or publikely, the same is to be controlled by the word. If any be commanded publikely by the Magistrate, whether the cause bee iust or not iust, we are to obey: if the cause bee iust, it is not the commandement of the Magistrate, but of God, and who so breaketh this, is surely to be condemned.

The similitude here annexed of the Apostle, is very fit: for as the skilfull painter first portraieteth, and then painteth with fresh and liuely colours, that which before more rudely and obscurely he did frame and fashion with a blacke coale: so these rudiments more darkly did represent that which now is liuely described vnto vs, the trueth of all things in Christ. *The bodie is Christ:* as if he should say, ye haue receiued Christ, and the things which he hath prescribed: and though ye haue not the Sabbaths,



and holie daies of the Iewes, yet haue ye the true Sabbath, and pure holie day, which Christ hath left vnto you. Here then the Apostle is so farre from abrogating the Sabbath, that hee maketh no mention, nor includeth any meaning thereof in these words. And thus much for the reasons, which they thinke they haue gotten out of the epistles of S. Paul.

The interpretation of Hebrewes 4.

Now let vs consider of that place, which is in the epistle to the Hebrewes, chap. 4. vers. 3. *For wee which haue beleened, doe enter into rest, as he said to the other, As I haue sworne in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the world.* 4. *For he spake in a certaine place of the seuenth day on this wise, And God did rest the seuenth day from all his workes.* 5. *And in this place againe, If they shall enter into my rest.* 6. *Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entred not therein for unbeliefes sake:* 7. *Againe he appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is said, This day if ye heare his voyce, harden not your hearts.* 8. *For if Iesus had giuen them rest, then would he not after this day haue spoken of another.* 9. *There remaineth therefore a rest to the people of God.* 10. *For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.* 11. *Let vs studie therefore to enter into that rest, least any man fall after the same example of disobedience.* Behold, say they, the Sabbath which Christians must obserue, is to rest from sinne. I answer, this is not proued. For this was as well to the Iewes, as it is to the Christians. For it is said, Psal. 95. *To day, if ye will heare his voyce,* 8. *Harden not your heart, &c.* This the Prophet wrote after Caleb and Ioshua had entred into Canaan, whither though many entred not, yet some entred: so that they had euen that rest then, as well as wee haue now. Wherefore it doth not follow, because the resting from sinne is also inioyned to the Christians as a pure vse of the Sabbath, therefore it taketh away the other. Againe, the resting of God from his workes, cannot bee a figure of resting from sin, no more then God his workes can be a figure of sinfull workes.

Now, seeing the Lord here vseth an argument of proportion betweene his workes, and our workes, his ceasing from his workes, and our ceasing from our workes, because betweene the figure  
and

and the thing figured, must be some proportion & resemblance, I pray you what proportion is there betweene God his workes and our sinnes; what analogie betwixt God his resting from his workes, and our resting from sinne? Again, that it cannot bee here meant of the rest from sinne, it is manifest, because that which is here spoken, is set downe to Adam, Gene. 2. 2, 3. at what time there was no sinne in the world, and therefore no resting from sinne, and therefore no figure of resting from sinne, because all the learned herein agree, that there were no figures before sinne. Besides, and fourthly the Apostle sheweth, that this rest is meant of the kingdome of heauen. For as Dauid spake this of the land of Canaan, so the Apostle speaketh it of the kingdome of heauen. Wherefore he concludeth; *Let vs studie therefore to enter into that rest*, where wee shall not onely rest from sinne, but all our ordinarie workes of our callings, where shall neither bee eating, nor drinking, nor marrying, nor giuing in marriage. And as the people before were threatned, that for their vnbelief and disobedience, they should not enter into the land of Canaan: so we are here threatned, that vnlesse wee studie and strue against these things, wee shall not enter into the kingdome of heauen. Howbeit, although the Sabbath was not a figure vnto Adam of resting from sinne, yet it was vnto him a signe, that he should come to the kingdome of God, where should neither be eating, nor drinking, nor marrying: all which seeing Adam had, it is manifest that he was not in the kingdome of God as yet. The Sabbath then did put him in minde, that he should not alwaies bee working, but that he should bee translated, though not die: (for although he was created in innocencie, yet not free from being translated to a better place at God his good time) but, as the Apostle saith, he should haue been changed as were Enoch and Elisha, though after a more excellent manner. Wee haue now the Lords day, which assureth vs, that as now by faith and hope wee enjoy y<sup>e</sup> life to come: so hereafter these two ceasing, we shal more fully and perfectly enjoy the same: and as our Sacraments purely vsed, shew a thing not to come, but already past: so this day truly kept, is a resemblance of a thing not past, but to come. For as on this day from the morning to euening we praise God, if we keep the

the day holie, and yet withdrawne and interrupted with many by-thoughts, and secret distractions: so in heauen being freed from worldly, carnall, fearfull, and manifold affections and troubles, we shall more continually praise the Lord. What is then the alluding of this word *rest*? This it is. As God rested frō his workes, after he had made the world: so we must rest from our workes. What from the workes of sinne? no, from the workes of our callings, and consequently from the workes of sinne much more. So the analogie betwixt the Lord his rest and ours, teacheth vs that we must rest from our ordinarie workes, and this rest putteth vs in minde of that continuall Sabbath, wherein when wee cease from working, eating, drinking, sleeping, marrying, and all such workes, as we are subiect vnto with corruption: then also shall we vndoubtedly cease from sinne, which kinde of rest in fulnes we must not looke for in this life.

A Sabbath in  
heauen.

A general rule  
concerning  
Scripture.

This is a generall rule in Diuinitie to bee obserued, *that of one place of Scripture there is but one naturall and proper sense: although by consequence, searching vnto the contraries, the causes, the effects, and such like, other things may be also gathered out of it.* If the words be more proper and naturall, the sense is more proper and naturall: if the words be borowed and metaphoricall, then is the sense borowed and metaphorical. Now allusions are not so much for the prooffe and confirmation of the matter, as for the amplifying and illustrating of the same. For example, 2. Cor. 13. 1. the Apostle saith: *This is the third time I come vnto you.* Where we must vnderstand, how the Apostle had been with them once in bodily presence, and twice wrote vnto them, and yet he saith, *this is the third time I come vnto you.* He alludeth then to this, as ye see, O Corinthians, in the law, that two or three witnesses were sufficient to confirme the good, and condemne the euill: so I haue been with you thrice, which is sufficient to confirme the faith of the godly, and to leaue the vngodly without excuse. Again, Rom. 10. 18. we reade, *But I demand, Haue they not heard? No doubt their sound went out throughout all the earth, and their words into the end of the world.* Here we see the Apostle alludeth to that Psal. 19. 4. which is meant of the day and the night. This is then the allusion, as the day and the night spread ouer the whole world, so the Apostles

postles were sent to preach over the whole world. Again, Galat. 4. Paul alludeth to Agar and Sarah, in which place he sheweth, that as in Abrahams familie was the image both of the true Church and malignant Church, the one persecuted of the other: so like should be the estate of the Church continually euen vnto the end. In like manner the author to the Hebrewes vseth an allusion, that as God rested the seventh day from the works of the creation: so we also should rest from the workes not of sinne, as these men would haue it, but of our calling. For this Adam should haue done, though hee had not sinned, and therefore it is not meant of resting from sinne. Thus wee see, where the Christian Bee gathereth honey, there the hereticall Spider sucketh poison, who affirmeth, that in this life they rest from sinne, and here they haue their heauen. Thus much for the reasons drawne out of the words of the Scripture.

Now of those arguments which are drawne by consequence out of the Scripture. Their maine reason is this, which deceiueth many: *That which is grafted in mans nature, whereof the Gentiles were not ignorant, and which contineth to the kingdome of Christ at his second coming, is morall: and that which was not naturall, unknowne to the Gentiles, and lasted but vnto the first coming of Christ, was ceremoniall: but such was the Sabbath, therefore the Sabbath is a ceremonie, and not a morall precept.* I answer first, that naturall and morall, which they make all one, must not be confounded. True it is, that our first parents had the law of GOD written in their hearts, before it was promulgated in the mount: whereunto, as wee said, the ceremonies (seruing as rudiments for a time, and as appurtenances) of the law were adioyned. And albe it the morall law bee the explaining of the naturall law: yet it doth not follow, that that which is in the morall law, is no more then that which is in the naturall law. Wee know our first father Adam, besides the law of nature, had the Sabbath in expresse words giuen him: and although hee had the great bookes of Gods workes, yet hee had the Word and Sacraments also, both which were without his nature, and had them not in his owne nature. So the things here spoken renew that, which was giuen besides that which he had by the law of nature. The Gentiles

Of their arguments drawne by consequence

How the morall and naturall law differ.

then can no more by the light of nature see the true Sabbath of the Lord, and the time wherein he will bee worshipped, then the pure meanes and manner which the Lord hath appointed for his worship: and therefore both Papiſts, Heretikes and Gentiles, are as well deceived by ignorance in this obseruation of the fourth Commandement, as they be in the second. Againe, I may answere, that in some manner both the second and fourth Commandements are ingrafted in mans nature. For neuer any were found so prophane, which would not graunt that God ought to be worshipped, and that not onely inwardly, but outwardly also by meanes. And the Gentiles by the instinct of nature would acknowledge, that as there was a GOD to bee worshipped, so there should bee some time which should bee sequestred from other busines, and should bee bestowed on matters concerning the worship of God. But to discern aright what these meanes bee, wherewith the Lord will bee serued, and what this time is which the Lord will haue for his honour, the Heathen were so farre off, that how many nations so many heads, how many heads so many kindes of religion. The Gentiles, whose vaine traditions were but disordered imitations of Moses lawes, which they had heard of, had indeede their holie daies, which not being vſed in faith, by reason of their ignorance of the word, could nothing please God. Yea wee may reade how strictly and superstitiously the Gentiles kept their holie daies: so that with all other they agreed after a sort in this generall point, that there should bee both appointed meanes, and certaine set times for the worship of God. Againe, it is like that the Gentiles were not ignorant of the law of fasting, as may appeare by the Niniuites: but how to order it aright to the glorie of God, they were altogether ignorant, because they wanted the word. Wherefore herein wee count the true glorie of Christians to consist, that the Lord hath giuen vs the trueth, and hath not left vs to our owne inuentions in the meanes of Gods worship: and herein is Christian dignitie, that as wee haue the manner of our religion prescribed of God himſelfe, so we haue also the time, which he for that purpose hath himſelfe sanctified. It followeth not then, because the Sabbath is not ingrafted in mans nature, therefore the Sabbath is

not

Rom. 3.1.2.  
Pſal. 147.

not morall, because in truth neither were the lawes of the means of Gods worship, nor of fasting so ingrafted, although in some manner they were.

Their reasons by consequence are either from the old Testament, or frō the new. Their argument from the old Testament is this: We reade not, y<sup>e</sup> the law of the Sabbath was put in practise before the law was promulgated in mount Sinai: therefore it is not morall but ceremoniall. This is no good reason, wee finde it not written, therefore it was not. For so they may argue against fasting, and many other things which were vsed, and yet the practise of them not left in writing. Who can disallow of mariage and of spousals? Doe not the Gentiles, the lawes ciuill, and the Romane law approue them? and yet what record haue wee left concerning these things in writing before the law? Looke into the historie of the Kings and Iudges, in the bookes of the Chronicles, where you shall finde mention made but once of the Sabbath, and we haue it once commanded by precept, Gen. 2. 2. and commended by practise, Exod. 16. 26. in which place the man of God speaketh in the preterperfect tense; *Behold how the Lord hath giuen you the Sabbath.*

The first argument.

Answer.

The second reason is drawne from the streightnes of the law to bee executed (Exod. 35. 2, 3) on him that gathered stickes, which they say must not be ioyned vs. Concerning this, it maketh no more against the morall obseruation of this precept, then the other ceremonies did against the other precepts, wherevnto they were ioyned. The Iewes being in their nonage had rules peculiar to themselves, with which we are not intangled: howbeit they had other generall commandements, which being common to vs with the, appertaine still vnto vs. As for example, to teach our children the commandements of the Lord, appertaineth to vs, Deut. 6. 7: but to binde them vpon our hands for a signe, and as frontlets betweene our eyes, appertaineth to the Iewes: to burie the dead belongeth to vs, but to enbalme them with spices, belongeth to the Iewes, who had not so cleere a testimonie of the resurrection. Is not the law of murder as well enioyned vs, as to the Iewes? yet wee may eate blood, which they could not. We ought to bee as temperate as they, yet wee

The second argument or objection.  
Answer.



may cate the fatnes of meate, which was forbidden them. And so in all the commandements the morall obseruation belongeth to vs as well as to them, the ceremoniall keeping, to them and not to vs. And the same wee conclude of this place concerning the fire making on this day.

Out of the  
new Testamēt.  
The first ob-  
iection.  
Answer.

Out of the new Testament they also gather two reasons. First, they say it is not mentioned nor vrged so much in the new Testament, as are the other precepts. I answer, this is no good reason: but is rather to bee returned to the Anabaptists, who reason, that the iudiciall lawes are not to be vsed, because they are not vrged. Nay rather looke what the holy Ghost hath set down more sparingly in the old Testament, hee hath more fully and plainly supplied it in the new Testament, and what thing the law containeth more fully, that the Gospell handleth more sparingly, because the Lord in his heauenly wisdom would not trouble vs much with one thing. But we know it is named, Mat. 12. and 24. Mar. 2. Ioh. 5. Act. 20. 1. Cor. 16. and 16. Reuel. 11.

The second  
obiection.  
Answer.

The second argument is this: The Apostles changed the day, which (say these men) they neuer would haue done, had it been morall. I answer, it was neuer commanded nor appointed what one certaine day should bee kept among seuen, but that there should be obserued a seuenth day: which being kept, it is sufficient, and the law remaineth vniolated. And yet wee permit not, that any man at his pleasure should now change this day. For y<sup>e</sup> which the Apostles did, they did not as priuate men, but as men guided by the spirit of God, they did it for the auoyding of superstition, wherewith the Iewes had infected it. Againe, as the Iewes vsed the other day, which is the last day of the weeke, because it was the day wherein the Lord made all things perfect: so the Apostles changed it, because in it was Christ his resurrection, who was the beginner of the new world, on which day we receiued a more full fruite and possession of all the benefits in Christ his conception, birth, life and death. Besides, this was the first day of the creating of the world, wherein the Lord drew light out of darknes. Lastly, the holy Ghost is said on this day to come down vpon the holy Apostles. So that this day doth fitly put vs in mind of our creation to bee thankfull to God the Father, of our redemption

demption to be thankfull to God the Sonne, and of our sanctification to be thankfull to God the holy Ghost.

Now, if any mā can alleadge more effectual or equal reasons vnto these, he may alter the day, so it bee with the consent of the Church. Wherefore the equitie of the law remaining, it is not abrogated. Circumcision, as we haue shewed, is considered two manner of waies, either as the seale of faith, Rom. 4. or as a signe of that circumcision, which wee haue in Christ made without hands. In this manner considered it is ceased, as it is a seale of faith it remaineth, not the same in forme and manner, but the same in effect. For although wee haue not the same helpe of our faith, yet wee haue a helpe. The Iewes had Sacraments moe in number; but wee more excellent in signification. Though wee haue not many Sacraments and holie daies, yet we haue two Sacraments, and one day more effectually, then all they were which the Iewes had. We see therefore in trueth no reason as yet, why we should not obserue the Sabbath as morall.

Thus hauing confirmed the doctrine of the Sabbath by the holie Scriptures, and proued that there is a morall vse of the same, as well for vs as for the Iewes: and hauing answered all the contrarie obiections, that might seeme to make against this doctrine; it followeth now according to our first diuision, that wee should speake of the obseruation of the Sabbath it selfe, shewing how it is kept, and wherein it is broken. For both these are expressed in the commandement: wherein is set downe the affirmatiue, to teach how to keepe it; and the negatiue, to shew how we breake it. The affirmation is in these words: *In it thou shalt doe no manner of worke, &c.* First then we will shew, how the Sabbath ought to be kept: then afterward we will declare how it is broken. Where it is said in the beginning of the precept, *Remember to keepe holie*: and in the end thereof, *the Lord hallowed the Sabbath*: so that it is not simply said, *Remember to keepe*; but, *to keepe holie*: neither is it simply mentioned, that the Lord left the seuenth day, but *blessed the seuenth day and hallowed it*. Hereby is insinuated vnto vs, that in this day wee should grow in loue towards GOD, and tender affection to our brethren, wee are taught that then wee keepe the Sabbath aright, when wee vse it

Of the obseruation of the Sabbath.

to

to that end for which it was ordained, that is, when wee vse in it (as wee haue before shewed) those exercises, whereby wee may bee the more sanctified, and GOD the more glorified both on this, and on the other daies of the weeke. These exercises bee such, as are either priuate or publike. The publike exercises are twice at the least to bee vsed euery Sabbath, and they bee these. First the word read and preached: then prayers feruently made with thanksgiuing, singing of Psalmes, reuerent administring of the Sacraments.

Reading and  
preaching.

And first for the reading and preaching of the word, we reade Nehem. 8. 8. *And they read in the booke of the law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.* Also we may see this in the practise of the Apostles, Act. 13. vers. 15. *And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on.* And as the Ministers did reade and preach the word, so it was the practise of the Church to heare, as Eccles. 4. vers. 17. *Take heede to thy foote, when thou entrast into the house of GOD, and bee more neere to heare, then to giue the sacrifice of fooles.* And it is said, Nehem. 8. vers. 3. *The eares of all the people bearkened vnto the booke of the Law.* And concerning praying, thanksgiuing, and singing, the Prophet of GOD vseth a vehement exhortation to the Church, Psalme 92. 1. *Come (saith he) let vs reioyce vnto the Lord: let vs sing aloude to the rocke of our saluation.* 2. *Let vs come before his face with praise: let vs sing loude vnto him with Psalmes.* And Psal. 65. 1. *O God, praise waiteth for thee in Sion, &c.*

Now for the Sacraments generally wee are to marke, that as in the time of the Law the sacrifices were most vsed on the Sabbath day: so our Sacraments succeeding the sacrifices, are then most to be frequented. As for the Supper of the Lord, it appeareth Act. 18. 1. Corin. 11. (as it seemeth) that it was administred euery Lords day, although now adaies the ministers may not so doe, for the great ignorance and carnall securitie of people. For the administration of Baptisme, although there bee no expresse places of the Scriptures shewing the practise of it on this day: yet there are many good reasons agreeable to the word, which will

will proue the same. First, wee know Circumcision was vsed on that day, and therefore Baptisme which is come into the place of Circumcision, is to bee vsed on the Sabbath day. Againe, Baptisme is a publike action of faith, whereby a member is to bee receiued into the Church, and therefore the prayers of the whole congregation ought to bee made for it: all must bee hereby put in minde of the benefits which they haue reaped by Baptisme, and so make a double profite of their presence hereat.

Now, seeing old and yong, men and women, maisters and seruants, fathers and children, cannot so generally and conueniently meete on the weeke daies, by reason of their callings, as they can on the Lords day, their busines set apart: it seemeth by good reason that the Sabbath is the fittest day for this Sacrament. Againe, if the Lord in his infinit wisdom and goodnes commanded Circumcision to be vsed on the eight day, both for the auoiding of superstition, if any tied the grace of God to the outward signe, as also for a sufficient time, wherein the children might gather some strength to the cutting of their flesh; why were it not a thing requisite, that Baptisme should bee deferred to the Lords day, both for the remouing of their superstitious opinion, who thinke the children dying vn baptized to bee but damned; and also for the better enabling of the childe to be dipped in the water, according to the ancient manner and pure nature of Baptisme? Wherefore for these causes Baptisme cannot bee denied to be a publike dutie of the Sabbath. Concerning priuate exercises on the Sabbath, they are either going before the publike, or following after, or comming betweene. The duties going before are either in examining our selues, or stirring vp of our selues. The examination of our selues consisteth partly in surueying our estate past, and partly in considering of our present condition: in surueying our estate past, we are to call to mind either what sins the weeke before we haue committed, to the more humbling of our selues in prayer: or we must remember, what graces of God in our soules, what benefits of God on our selues, or in our friends wee haue receiued, to the better prouoking of our selues to thankgiuing: in considering of our present condition, wee are

Preparation  
to the Sabbath

to

Examination.

to examine how we stand affected, what measure of faith, repentance and godlines is in vs: if there be any speciall want or occasion of publike prayer, we must craue y prayer of the Pastour and congregation: if any peculiar cause of a solemne thanksgiving be offered, we must giue the preacher and people word of it: as also if there be occasion of some want, we are to pray for the minister, that his mouth may be opened, to make some happie and holy supply by the word of it. How requisit this examination is, our ciuill practises may declare. We see worldly thriuing men, if not euerie day, yet at the least once in the weeke they search their bookes, cast their accounts, conferre with their game their expences, and make euen reckonings, whereby they may see whether they haue gained, or whether they haue lost, whether they are before hand or come short: and shall not wee much more, if not once a day, which were expedient, yet once in the weeke at the least, cal our selues to a reckoning, examining what hath gone from vs, what hath come towards vs, how we haue gone forward in godly proceedings, or how we haue gone backward, that if we haue holie increases, we may giue thanks and glorie to God; if we come short, we must humble our selues, and endeouour the weeke following, to trauaile with our selues the more earnestly to recouer our former losse. This examination had, we are further to stirre vp our selues before we come to the publike exercises. This consisteth in reading, meditating and praying, whereby we may prouoke a spirituall appetite the more hungerly, desirouly, and louingly to resort to the congregation. How necessarie this is, the long and wofull experience of non proficients in the schoole of Christi, doth lamentably shew. For what is the cause why in the prayers of the Church we so little profit? what causeth the word to be of so small power with vs? whereof commeth it that the Sacraments are of such slender account with vs? Is it not because wee draw neere to the Lord with vncatechised hearts, and vncircumcised eares, without prepared affections, and vnschooled senses: so that we come vnto and depart from the house of God with no more profit, then we get at stage-playes, where delighting our eyes and eares for a while with the view of the pageants, afterward we vainly depart?

depart? If we at any time are to entertaine some speciall friend or stately guests, it is ciuilitie to auoide all things noysome, and to procure all things handsome in our houses: and shall wee not thinke it Christianitie, at such times as the Lord hath made speciall promise to visite vs, and to become our friendly guest, to purge the loathsome affections of the hart, and dispose our soules in some holie order for his entertainment? Are we so diligent to present our selues on the Sabbath in our best attire, because then we shall come before the whole congregation: and shall we be negligent to attire our soules, seeing wee are to appeare before God and his Angels? Doe we outwardly professe this day to be a more solemne time then any other day of the weeke: and shall wee in inward practise denie the same? Wherefore in this holy preparing of our selues, wee are to imitate the wisdom of worldly men, who hauing a sute to the prince, or some noble personage, which hath not that happie successe and issue, which was hoped for, by and by begin to call themselves to account, to consider with themselves in what circumstance they failed, whereby lesse circumspectly, and lesse aduisedly they attempted their enterprise, accusing themselves of follie, and vnconscionable dealing in their cause, whereby, as wofull experience teacheth them, their request fell to the ground. Vnto these men herein wee must not be vnlike, when in dealing with the Lord wee profit not so much by hearing, reading, praying, or any other publike exercise, as wee should: neither must wee sticke to reason with our selues, and to condemne our selues as faultie, either in omitting something to be done, or committing something to be vndone, before wee address our selues to our publike duties.

Now, that this examining and stirring vp of our selues may the better be done, it is requisite (contrary to the long and lothsome practise of the most part of men) that wee rise early on the Sabbath day. Wee see yong men will rise early to resort to mariages, to feasting, to goe a maying, to ringing of bells, or such like vanities: the Papists will break their sleepe, that more timely they may haue their Masses, and popish practises: the heretikes also to attend on their vaine reuelations, will recouer some  
time



time by early rising : all which are to our shame; that for holie and heauenly exercises, to serue the Lord in spirit and truth, will redeeme no time, wherby the Lord his Sabbath may be the better sanctified : but on the contrarie, by bathing our bodies in our beds on that day more then on any other, as perswading our selues of too great a libertie therin, we make it a day of our rest, and not of the Lords rest.

The Israelites are said to haue risen very early to their Idolatrie: the Prophets are reported to haue stretched out their hands betimes in the morning. Wherefore for shame of the one, for the imitating of the other, let vs stirre vp our selues more early on the Lord his day, as making the Sabbath our delight, Esay, 8. whereby we may be no lesse carefull to bestow the first frutes of the day and the sweetnes of the morning in the pure seruice of God, then Idolaters in their idolatrie, yong men in their vanities, worldly men in their couetousnes, and heretikes in their heresies vse to doe. If we thus shall examine our selues in our sins committed, and gifts of God receiued; if wee shall humble our soules for the one, and be thankfull for the other; if we shall suruey our wants, pray for our pastours, prepare our selues, and vse all these exercises in wisdom, rising early, vnlesse some speciall cause or weakenesse requireth rather our holie keeping of our beds, then our vprising; let the experience of the after frutes and good increases of the publike exercises speake, and let trial report, if the word be not more precious, our praiers more powerful, our receiuing of the Sacraments more effectual, more profitable vnto vs.

<sup>2</sup>  
Exercises after  
& between  
the publike.

Now concerning those exercises which follow after, or come betweene those publike meanes, they are either for the increase of faith and repentance, to make the publike meanes more profitable to vs, or the exercises of loue, whereby we may shew some fruit of the other. The exercises of faith and repentance, are reading, comparing of things heard, examining and applying them to our selues, praying, thanksgiuing, and meditating. First, I say, after our publike hearing, wee must priuately giue our selues to reading of those things especially, which when we heard, we did not sufficiently vnderstand : also to the comparing of place with place

place according as they were alleadged, to the better trial of the doctrine receiued, and more establishing of our faith therein. To this end wee must vse priuate praier for a sound iudgement and pure affections, that the Lord would vouchsafe to worke that vpon our affections, which in iudgemēt we haue receiued. Neither must we forget to be thankfull, in praising of God and singing of Psalmes for those things, wherby we either see our knowledge to bee bettered, or our conscience touched. To these wee must ioine meditation either about the meanes of our saluation, or about the workes of God: vpon the meanes, as in accompting with our selues, what things being read and preached chiefly did touch and concerne vs, what speciall feelings, and comforts the Lord gaue vs in our praiers, what increase of faith in Gods promises, and of repentance in purposing a new life wee had in the Sacraments, that thus wee may make a priuate and peculiar vse of the publike and generall meanes: about the workes of God, partly concerning those proprieties which are in himselfe, as his mercie, iustice, wisdom, trueth, power and prouidence, partly concerning his creatures, and works of his hands, wherein he hath left certaine impressions and qualities necessarie for our vse, and profitable for our instruction.

For the former, the practise of the Prophet and dutie of all good professors, Psalme 92. doth sufficiently shew, that it is one speciall work of the Sabbath to commend and declare the kindness of the Lord, to reioyce in the workes of his hands, to praise his trueth, and to shew forth his righteousnes. In which Psalme the man of God protesteth, that the workes of GOD are onely glorious to the godly, and how the vnwise and wicked men can not consider of God his workes, nor discern his iudgements, because they measure the condition of men by their present estate, not looking either how GOD hath dealt before, nor considering how that, though the faithfull seeme to wither, and to bee cut downe by the wicked, yet they shall grow againe and flourish in the Church of God, as the Cedars doe in mount Lebanon.

Now, as with the exercise of the worde wee haue the Sacraments to strengthen our faith: so with the meditating of the workes

workes of God, we are to strengthen our selues with the beholding of God his creatures, as the heauens, and the scope, beauntie, and continuall courſe thereof, and the earth, which ſhould haue been all as pleaſant as the garden of Eden, if Adam had continued in his innocencie, whole worke as it was by the light of nature to view the creatures of GOD, ſo alſo is it our worke by the light of Gods ſpirit. Wherefore the Prophetickall king, Pſal. 19. ſetteth downe the exquisite workmanſhip, proportion, and ornaments of the heauens, ſaying, *The heauens declare the glorie of God, and the firmament ſheweth the workes of his hands.* 2. *Day vnto day uttereth the ſame; and night vnto night teacheth knowledge.* 3. *There is no ſpeech nor language, where their voyce is not heard.* 4. *Their line is gone forth through all the earth, and their words into the ends of the world: in them hath he ſet a tabernacle for the Sunne,* 5. *Which commeth forth as a bridegrome out of his chamber, and reioyceth like a mightie man to run his race :* 6. *His going out is from the end of the heauen, and his compaſſe is vnto the ends of the ſame, and none is hid from the heate thereof.*

Againe, Pſal. 33. 9. the man of God ſetteth before vs our corruption in the nature of an horſe or a mule, whoſe crueltie as it muſt bee tamed by bit and bridle: ſo muſt our raging corruptions bee kept vnder by ſundrie afflictions. Moreouer, Pſalme 42. verſ. 1. 2. Dauid ſheweth in his owne example, and by the nature of the thirſtie Hart braying for the riuers of water, what ought to bee the feruent deſire and earneſt affection of the children of God to the houſe of God and his word. Which argument is continued more at large Pſal. 84. 3. where he lamenteth his libertie in comming to the houſe of God, to bee leſſe then the libertie of the ſparow and ſwallow, as alſo he inſinuateth, that our deſire to the houſe of God ſhould not be leſſe, then the ſparowes delight is in her houſe, and the ſwallowes in her neſt.

The Prophet Eſay, chap. 1. verſ. 2. 3. ſaith, *Hear, O heauens, and hearken, O earth, &c. The ox knoweth his owner, and the aſſe his maſters crib: but Iſrael hath not knowne: my people hath not underſtanding.* In which place wee are ſchooled of inſenſible creatures, how wee ſhould doe our duties. Wherefore it is good to conſider, how in ſixe daies wee haue had our beaſts obedient vnto

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vs, and how disobedient we are to the Lord. O God how haue thy creatures attended on vs: when we spake to them, they heard vs, when we did whip them, they followed vs, in all our busines they attended on vs, and yet we haue not listened to thee calling vs by thy word, we haue not profited by thy chastisements, nor attended vpon thy commaundements. The storke, saith the Lord by Ieremiah the Prophet, knoweth his time, but my people knoweth not me. And experience may make vs blush to see, how the birds against the stormie winter can conuey themselues vnto warmer climates vntill the spring time, and man alone either vnensibly doth not foresee, or vnadvisedly will not auoide the perilous times to come. To conclude, Matth. 16. 2, 3. our Saviour Christ reprehendeth the follie of the Pharises, saying, *When it is evening, ye say, Faire weather: for the skie is red. 3. And in the morning ye say, To day shall be a tempest: for the skie is red and lowring. O hypocrites, ye can discerne the face of the skie, and can ye not discerne the signes of the times?* True it is, that this spirituall vse and holie meditation of the creatures of God should be our whole life: howbeit because our distractions in our lawfull and ordinary callings will not permit this so fully in respect of our finite nature, we must remember on the Sabbath day to vse a recouerie, and by Christian diligence to make recompence for our former negligence herein. And in so heauenly a varietie, which both by precept and practise we haue receiued of our forefathers for this purpose, we shall much profit and set forward this exercise, if in wisdom of the spirit we endeavour to frame our meditations especially about those things, whereof by reason of our callings, in respect of our countries, in consideration of the seasons of the yeere we haue most speciall occasion offered. Now if by reason of some dulnes or deadnes, by the corruption of nature and secret punishment often incident to the dearest children of God, we cannot so reuerently, cheerfully, and comfortably doe these duties required by our selues alone, we may humbly vse the remedie, which by the communion of Saints the Lord in this case hath prouided, that so frequenting the holy companie of the godly, learned and zealous, vnto whom the Lord hath giuen greater libertie both of graces, and of spirit, we may be humbled

Consider how obedient in fixe daies the beasts haue been vnto vs, and on the seuenth how disobedient we be to God.

bled in regard of our owne wants, and take the supply by them and in them, that if we cannot either for ignorance or blockishnes reade the things heard, compare the places by publike ministerie receiued, pray for the fruite of them: if we be not able to refresh our selues with considering the works of God, then we must attend vpon the reading, conferring, and praying, thanksgiuing, singing, and meditations of others: that so at the least we may either haue our iudgements cleered, or our affections better stirred vp. Neither must we blush or be abashed to acknowledge our wants vnto our brethren, but with all humilitie earnestly deale with them, and enquire of them, how they can compare & reconcile the places deliuered, how they can amplify the by meditation, how they feelee their affection renewed, how they can frame a prayer of it, how they can gather of the creatures and workes of God some fruitfull matter of thanksgiuing, that by their godly participation we may haue either our ignorance helped, or our infirmities relieued. For vndoubtedly this is the cause, why so many doe rather in ignorance and deadnes beare the Sabbath as a burthen, euen in that they are ashamed by asking the helpe of others to bewray their ignorance, or display that corruption of nature, which indeed they see and feelee in the selues. Against which worldly and carnall shame we must fight, if euer we will triumph ouer that endles shame of the wicked, and prouoke our selues by that holefome and mutuall societie, which becommeth the children of God, either for the increase of spirituall gifts, or for a charitable supporting of the infirmities one of another. And these briefly be the exercises of faith and repentance, whereby we may either stirre vp our selues, or be stirred vp of others.

Of the duties  
of loue.

Now it remaineth to intreate of the duties of loue, because the Lord his Sabbath is not a day of knowledge alone, but of loue; not only of hearing the word by preaching, but also of doing the word by practising: and these duties either respect the persons of our brethren, or they concerne such things as are about our brethren. The things concerning their persons, are either in regard of their soules or of their bodies: the exercises respecting the things that are about them, are either appertaining to their goods,

goods or to their credit. The duties vnto the soules of our brethren, are to teach the ignorant, to bring sinners to repentance, to binde vp the wounds of them that are afflicted in spirit, to comfort the weake, to strengthen the hands that fall downe, and the knees that are readie to faint, to stirre vp them which be dull, to admonish the vnruely, to confirme the faith of them that beleue, to encourage them in welldoing, which haue begun well, and to rebuke the wilfull offenders. And though these should be the exercises of euery day, yet especially they belong to the Sabbath, wherein we make a supply of the wants, which we haue on the weeke daies. The duties of loue required to y bodies of our brethren, are the visiting of the sicke, the relieuing of the imprisoned, the helping of the poore and miserable, the feeding of the hungrie, the cloathing of the naked, the comforting of the distressed, the bestowing of our goods on them that are needie.

In the Primitiue Church as they did euery Sabbath receiue the Sacrament, so they laid something downe to the vse of the poore which they did both to giue some thankfull testimonie how the Lord the weeke before had blessed them, as also to shew some godly token of their pitie to their afflicted brethren. Concerning the exercises of loue towards the credit of our brethren, if we shall heare of any secret report tending to the discredit of others, we must not onely carefully suppress it, but wisely endeavour to recouer their former credit. This requireth heauenly wisdom, both to admonish the author of euil reports, as also to signifie vnto the man euill spoken of, what hazard and shipwracke of his good name is pretended: yet still concealing the person, & vrging the report, that if the partie be guiltie, he may the sooner step out of his sinne, the Lord hauing charged such a warning peece against him; or being guiltlesse, that he rather seeke to profit by the rumour, then to pursue the author. But alas, the sin of our age hath not only brought in the ignorance, & banished the practise of this Christian dutie: but also which more is, in stead of healing, we wound the credit of others, & it is hard to discerne whether there are moe willing to report euill, or not vnwilling to heare euill reports of others. Who seeth not the common profession of our Sabbath to be a table talking and



vaine babling of the infirmities of others, tossing to and fro the credit of our brethren as a tennis ball: and this not onely vsed among brainicke and vnstable women, whose tongues labour of some greater infirmite, but also of men, who vndiscreetly either set abroad, or draw out to the full measure and past measure the discredit of their neighbours, so that they are so farre from saluing such sores, and stopping such breaches, that they lanch deeper, and roade further then any haue done before them.

Two things in  
these duties to  
be obserued.

Furthermore, in all these exercises both publike and priuate, both concerning faith, & the duties of loue, both with our selues and with others, two things especially of vs must be obserued. First, we must at night trie our hearts, with what truth, with what care, and with what sincerity we haue done these things: because as God abhorreth hypocrisie in euery thing, so especially he cannot abide it in his own worship. Secodly, we are to examine our selues, with what profit either to our selues or to others, with what comfort, with what increase of good things we haue been conuersant in these duties, that we rest not in y<sup>e</sup> worke wrought, but that we may offer vp the fruits of our holy increase in a good conscience to the Lord. The first thing the is to trauaile with our hearts for sinceritie, because though generally all the Commandements require spirituall obedience, yet those more peculiarly which immediatly doe binde vs to our God. This we shall doe, if we do the duties of faith faithfully, the exercises of repentance carefully, and the duties of loue louingly. On this manner then may we expostulate with our selues: Hath the Lords increase of mercie brought me a daies increase of holines? how is my knowledge increased, my affectiōs touched, my faith strengthened, my repentance renewed, the loue to the Saints in me confirmed? How did the word prick my heart? how were my affectiōs quickened by prayer? how much was my faith strengthened in the Sacraments? Hath the Sabbath been our delight? are wee neerer to God in faith and repentance? are we neerer our brethren in loue and beneuolence? are we better affected to the glorie of God? is sin more grievous vnto vs, then it hath been? If it be, giue God the glorie in Christ; if not, let our losses cause vs to make some godly recouerie in time to come. These things little thought of

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is the cause why for the most part and almost generally we rest in the ceremoniall vse of the Sabbath. Now let vs consider a little of the goodnes of God in giuing so holie a varietie of good things, the consideration whereof partly may humble vs, and partly comfort vs. For in so rich and princely vicissitude though we do many things, yet some duties priuate or publike, with our selues or with others, may be left vndone; if we do the outward actions, we faile in inward affections: and this ought to humble vs. Howbeit, we may here also sucke out some comfort, to the more alluring of vs to these holy exercises, so that though we be wearie of one exercise, we may refresh our selues with another; if we profit not by one, we may profit by another: so that if we be altogether voyd of delight, and reape no profit at all, we can not but excuse the Lord, and accuse our selues. For if we cannot thrue in priuat exercises, we may gaine by the publike means; if we can finde no delight by our selues, we may ioyne with others; if we cannot profit by reading, we may profit by praying; if not by praying, then by meditating; if not by meditating, then by conferring; if not by conferring, yet by singing; if not by singing, by viewing the creatures of God; if not by these, then by teaching, admonishing, and visiting of others; if not herein, by suffering our selues to be taught, admonished and instructed of others. Wherefore as in a solemne banquet furnished with diuers meates, the weakest stomacke not liking one dish, may refresh it selfe with another, vnlesse the appetite be altogether gone: so in this heauenly varietie the Lord hath provided that the most weake may comfort his conscience, if not with one spirituall daintie, yet with another, vnlesse it be so sickly, that it is altogether gracelesse, and voide of hope of recouerie, which the Lord in his mercie keepe from vs. And thus hauing shewed what is commanded, let vs goe forward to those things which are forbidden.

The Sabbath (we say) is broken either by generall impediments and lets, whereby we cannot sanctifie the day: or else by those euill fruites which follow the not keeping of the same. For as there be two things commanded, to wit, rest, and sanctification of the rest: so two things are forbidden, namely, labour and

How the Sabbath is broken.

travaile, so farre as either they hinder the sanctifying of the Sabbath, and the prophaning of the Sabbath rest. First of the impediments of sanctifying of the Sabbath, which in their owne nature are indifferent, we must know, that as the furtherances of this sanctification are commanded, so the hinderances are forbidden: and as rest is so farre commanded, as maketh to the sanctifying of the day: so our workes are not simply forbidden, but so farre forth as they be hinderances to the holy obseruation of the same. And these be either lawfull workes, or lawfull recreations and pleasures. And therefore, as we say in the Commandement going before, that al vaine, light, vsual, and accustomed othes are forbidden, and yet affirme, that all such othes are commanded, as are taken vp in the defence of God his glory, our brethrens welfare, or in any other cases of waight and importance, when the things must needes be knowne, and otherwise then by an oth cannot be knowne: so we say in this precept, all vsuall affaires on the Sabbath are here forbidden, and we grant, that if these fall out for the glorie of God in the preservation of his creatures necessarily to be done, or so, as they may enable vs the more to any duties of the Sabbath, then they are not onely not forbidden, but also more straightly enioyned vs. And therefore as no othes creeping vnder pretence are allowed, but such as are waightie, likewise we permit no works of pretended necessitie, but such as in that they cannot be done the day before nor the day after, are for the former considerations necessarily required. And whereas the Lord doth not onely giue leaue to draw the oxe, or the asse out of the ditch to preserue their liues, but also to leade them to the water to make their liues more comfortable to them: we permit not only things needfull to the life of man, but also things conuenient to the vse and comfort of man, as the dressing of conuenient meats, whereby a man may be made more cheerfull in the duties of sanctification: so that both in vsing them we refresh and not oppress our selues, and in preparing them we vse the time before, after, or betweene the publike exercise. But as God hath permitted this leaue: so we on our parts are to take heede that we abuse not this libertie. For when the Lord is so equall, liberall, and fauourable in granting  
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and pardoning our necessity, and furthering our conueniences; he will not doubtlesse leaue unpunished the greedie gaine-seekers, which vnder the forge of necessitie abuse their libertie and his liberalitie. The lawfulness of which permission is taught vs by Christ himselfe the faithfull interpreter of the law, and that not only by precept, but by practise. For in that he healed the sicke, and cured the diseased on the Sabbath, allowing the people on that day to resort vnto him, he sheweth how things concerning the glory of God are lawfull to be done on the Sabbath. And we see in that the law permitted the leading of the ox to the water, how things conuenient are not at that time vnlawfull, so that they be not abused or ouerused.

This moderation prefixed, let vs sit more narrowly the things that are forbidden. These are either the workes of our calling, or lawfull recreations. The workes be such, as either are more vsual in the sixe daies, or being but at certaine speciall times in the moneths or yeeres vsed, lesse vsual. First concerning the workes hauing their ordinary course in the weeke daies, as plowing, sowing, vsing of handicrafts, and such like, there is no question: and the most prophane person will not call them into question, but it is taken as granted, that these workes must giue place to the worship of God, that men being freed from them may be the more sanctified. And these things are flatly forbidden in the law and in the Prophets, who would not suffer a burthen to be caried on the Sabbath, by which one work they did more secretly point at all the rest. But the words of this commandement are a sufficient demonstration of this matter. Who so thē maketh the Lords day a packing day for his earthly busines, either in making it a custome to haue their seruants follow their callings, or trauaile in their affaires, or else when they themselues will doe that that day, which they will not do at other times, when in spirituall disposing of their busines they might prouide better, they are prophaners of the Sabbath, & shal be iudged for contemnners of this law. And whatsoeuer these kindes of professors pretend in word, and brag of knowledge and Christian libertie, they cloake their sin vnder religion, and draw the curtaine of Christian profession to couer the lewdnes of their vnchristian conuersation, and

The 2. part.  
Things forbidden on the Sabbath.

so liuing as beasts they shall die as beasts, or worse then beasts, in that they shall goe to the hels, when the beasts shall goe to the earth. It is too too lamentable, that in a Christian common wealth, where Christ, and none before Christ, is to be preferred, where the fruite of so many yeeres teaching this dutie, ought to be shewed; that men as Heathen, who neuer knew of the creation of heauen and earth by God, or neuer heard of the redemption of man by Christ, or neuer tasted of the sanctifying power of the holy Ghost, nor at any time vnderstood of the mysterie of the Trinitie, should make no conscience of the Sabbath, but onely vouchsafe it a ciuill dutie.

Whether it be  
hard for some  
callings to  
keepe the Sabbath.

But some will pretend a more vsuall necessitie in certaine and peculiar callings, of which as they say, standeth a further question, as among makers of coale, & iron, Heardinen, Sheepleards, Carriers, Drouers. and traffique men, al which indeed haue great and laborious callings: yet must we say, and hold this ground, that in these and like ordinary callings, the ordinance of the Lord doth not hinder the good order of man, but they are so subordinated the one to the other, as if we giue to each of them their time and their place, the workes of man may be vsed, and yet the worship of God preferred: because as our callings serue to Gods worship, so Gods worship sanctifieth our callings. True it is, that the Lord requireth not onely the worship of the Sabbath day, but also of other weeke daies either priuately at the least, or publikely, if our callings so permit: and howsoeuer we deny not vnto these men some larger libertie on the fixe daies, yet they must not be exempted from the duties of the Sabbath day, which generally are laid vpon all men, and especially on these men, whose labours as they are the more troublesome and continuall in the weeke daies, so they ought the rather to rest on the Sabbath daies. And seeing they will not discharge themselves of the like graces with other men, concerning their creation, redemption, and sanctification, if they make not a supply on the seuenth day for their libertie in the fixe daies, they are inferiour to the condition of beasts: for the beasts on that day haue their rest, and they haue not. Besides in pretending such excuses, they openly bewray their want of spirituall wisdom.

dome. For there is no such calling, but if they were as wise to God, as they are politike in increasing their riches, they could tell how to diuide their times and seasons for the easing of their bodies, and refreshing of their soules on the Sabbath. And here men are to be charged with looking to their seruants. For the commandement is flat and expresse: *even thou and thy seruant.* It is not sufficient for men to come to the Church themselves, but they must bring their seruants also. The Lord saw how men would be ingenious in deceiuing their own soules, by not bringing their charges and families with them to the congregation: who notwithstanding being created, redeemed and sanctified, are as highly indebted to the worship of God as their masters. But let the not beguile themselves, for the blood of their soules shall be required at their hands, who being too lordly and tyrannous gouernours, make their seruants either equall to beasts, or worse then beasts, caring for nothing but for the world, neuer thinking on hell, whereunto they are hastening.

This law doth here also attach Shepheards, and Heardmen, Bakers and Brewers, which kind of men if thou hast retained, thou art thou charged to bring them to the house of prayer as well as thy selfe. For God hauing made them men, would not that thou shouldest vse them as beasts for thee, neither must thou abuse his trauaile to make him like the ox, whereon he tendeth. But worldly wise men will provide by changing of their places, that their busines may be done cheerfully: and why then should they provide for the worship of God so carelessly? Again, if Shepheards and Heardmen can find meanes to go to faires and markets, if they can pick out time to goe visit their friends: why may they not also provide to heare the word of God on the Sabbath day? Well, be not deceiued, God is not mocked. Looke how a man soweth, so shall he reape. In some places Brewers and Bakers pretend great necessitie. If it be so, then our generall rule permitteth a libertie, but yet on this manner: if they cannot dispatch their busines on the fixe daies, they should rise betimes on the Lords day, that they may do all they haue to do with as little losse as may be: & if they must needs begin their worke against the day next after the Sabbath, let them doe it as late in the euening

Of seruants.

Of shepheards  
heardmen, &c.

Bakers and  
Brewers.



euening as they can, that at the publike exercises they be not interrupted nor drawne away. Thus much therefore we say, that as we prescribed in the other callings, so for milking of kine, making of beds, and dressing of meates; as for traualers, Bakers, and Brewers, that their busines, if it be necessarie, must be done either early in the morning, or late in the euening.

Mariners and  
Poasts.

There are two kindes of calling of more difficultie, the one by sea, the other by land, the one of Mariners, the other of Poasts. For men being on the seas, cannot come conueniently to the publike places of religion, and in ciuill matters there are often great necessities and vnknowne to priuate men. Concerning the first, we say they are either in necessarie affaires, or they are not; if not, they are to be counted as flat breakers of the Sabbath; if they be in their lawfull and necessary callings, the times must be so diuided, that their bodies may be eased, and their soules refreshed. Howbeit, if the present necessitie grow to be more violent, then holds the generall rule of things that cannot be done before or after. To this we adde, that in some respect, because the Mariners haue intermissions by reason of their oft changing, there might be meanes appointed for the worship of God priuately. For there be vicissitudes of labouring spent in quaffing, drinking, and sleeping; which leasure they might haue as free for the worship of God priuately, as any on the land. Besides the proportion of fixe and seuen obserued, that they may do some one day in seuen, which they should do on the Sabbath it selfe. For then the Lord accepteth the equitie of the law, when vpon necessity we cannot obserue the prescript time of the law. Furthermore, when their ships lie at roade and at anker, when they either are stayed by tempest, or mend their tackling, or waite long at hauens for their traffique, then what time hath before been lost, it is now to be redeemed; if it be not at the set times, yet as we said, at some times obseruing the proportion of the law. Thirdly, if they were as prudent in heauenly things, as politike in earthly, though they cannot so conueniently haue accesse to the publike meanes, yet in the whole companie (for feare of pirates they goe for stronger fence many together) by a generall contribution they might allow a Minister among them.

Mariners.

Againe,

Againe, considering that the Mariners are either such as be of the richer sort, or such as be of a meaner condition, we say, that the riche, and more wealthy Merchants swimme so in their gaines, as if they haue but hearts to pay the tithe of their increase, they may not only conueniently finde a Minister in the ship, but also liberally prouide for the worship of God on the land. As for the poorer sort, if they cannot offer an ox, let them offer a turtle doue; if they cannot offer a doue, let them offer a little fine wheate flower, I meane, if they cannot prouide a graue preacher, yet at the least they may procure some good man to reade the holy word of God vnto them, to deliuer the plaine and pure sense of the Scriptures to them, and to helpe them in praier and other holy exercises of religion. For if they can in their seuerall ships maintaine a guide skilful in seafaring to conduct them in their nauigations, the by a general purse they may farre more easily sustaine the charges of a teacher, who in great dangers may strengthen and comfort them, in all estates may guide and safegard them to the hauen of heauen. Fifthly, in respect that they haue greater blessings on y<sup>e</sup> seas, receiue greater testimonies of Gods fauour, taste more bountifullly of Gods power in imminent and fearfull daungers, and more liberally haue experience of his providence in their marueilous preservation, the their brethren on the land, I think they ought not to be lesse zealous, but more carefull of the worship of God, then others on the land. Though then the prescript forme of the law cannot alwaies bee vsed, yet the proportion of the law may be obserued: and seeing God is the Lord of the seas as well as he is gouernour of the land, he is no lesse to be worshipped in the one then in the other: and yet the want of this his worship hath distinguished the seafaring men from others by their monstrous prophanenes, and brutish irreligioufnes. And yet in that this euill is not so generall, but that euen in that calling there are some that feare the Lord, it is manifest that the fault is not in the calling, which in it selfe is lawfull, but in the corruptions of the persons, who are degenerated into an hellish atheisme.

Now concerning Poasts thus much briefly: Either the Poasts Poasts. trauaile on the Lords day vpon necessitie, or without necessitie.

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If they goe on the necessarie affaires of the land, and such as by forellacking would be more dangerous, and the speedie dispatching of the would be more profitable to the whole body of the realme, the libertie is permitted, and is greater or lesse according to the grauitie and slendernes of their affaires: but if they haue no necessitie, the rule of God his lawes take hold on them. Howbeit for the most part subiects are not so precisely to iudge of them, because princes matters are not knowne to all men: but they are rather to pray, that both the princes heart may be right herein, and that the Lord would moue them euenmore to vie those waies which are most conuenient.

And thus much generally of the vsuall workes of our calling. It remaineth to speake of those workes which haue not the ordinarie course of the weeke daies, but are neuerthelesse vsed at certaine set times and seasons, as Faires in certaine moneths and quarters of the yere, as the seeding in the winter and in the spring time, and the haruest in summer and in Autumne. Hereunto we may adde speciall iourneies taken in hand not vsuall, but extraordinarily, and the gathering of Saffron at the time of the yeere. All which things haue their seuerall seasons and are vnnaturally thrust on the Lords owne times, howsoeuer men haue pretended a necessitie, and flesh and blood hunting after libertie, disputeth to the contrary. First as for Faires and Markets, which by politike, wise, and worldly men on the Lords daies are maintained, it argueth the want of godly wisdom where they be vsed; because without prejudice to the worship of God they may not conueniently be obserued. For if no necessitie, profit, or pleasure could cause the Papists to haue their Faires on their Christmas day, Easter day, holy Thursday, and Corpus Christi day; then it is a shame for vs, that in trueth and zeale ought to goe before them, to defile the Lords day herewith: yea I adde, it is intolerable, because a firme statute and ciuill law enforceth a plaine inhibition of all such worldly conuents and assemblies on that day. These Faires are for the most part either solemne marts and of greater continuance, or petie markets and of lesse resort: if they be more solemne markets, then the continuance of the gaine in the weeke daies may easily afford

Faires and  
Markets.

affoord the Lord his right on the Sabbath daies : if they be petie markets, then they are within the compasse of seuen daies, and they may be vsed on the fixe daies between the Sabbaths, not charging the Lords day with them.

Seed time and  
haruest.

Concerning seeding time and haruest, we haue heard them on the Sabbath by expresse words forbidden in Exodus. And here one thing maketh me to marueile, why mē pleade rather for the libertie of the haruest, then of the seeding time, when the time is for the one and for the other, and he that restrained the one, restraineth the other: yea and there is more wisdom and lesse labour required in the seeding, and there is lesse neede & more labour vsed in the reaping time. And yet many think it strange to sow and plow on the Sabbath day, who make no conscience to mow, reape, and cart it on that day. But here to the commandment let vs ioyne the promise. If wee be carelesse to provide for the worship of God, the Lord will ease himselfe of caring for vs. But if we first seeke the kingdome of God, and his righteousness, all these things shall be giuen vnto vs. And in trueth the necessitie of the haruest rather chargeth vs with many moe duties on the Lords day, then dischargeth vs of any one. First, the labour of the fixe daies at y season is so great, as men cannot conueniently giue themselues to the worship of GOD either publikely or priuately, and in that respect especially in that time they are to make conscience of the Sabbath, wherein they must endeouour to make some godly supply for their former defects. Vnder this we may couch another reason. Although greater possessors haue larger libertie in the works of this calling, yet haue they seruāts and cattell, which at haruest time especially labour : for whose good and ease seeing the Lord hath provided in euery Sabbath, we cannot without vnmercifulnes to the creatures, and the controlling of GOD his ordinance, in these busie times especially, denie our seruants and cattell their rest, because they had then most need to cease on the Sabbath day, when they most trauaile on the weeke daies. Secondly, experience teacheth vs, that if the weather in this quarter of the yeere be more vnseasonable, men are then most readie to vnclasp their hold on Gods providence by their carnall diffidence. Againe on the other side, if the times  
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be more temperate, and the fruites of the earth more abundant; then we securely hide our hearts in the earth, and tying our afflictions to our enlarged and full fraught barnes, we vomit out our surfeiting conceits with the rich man, and say, *O my soule take thy rest, thou hast store laid up for many yeeres*: and so we burie our soules in the abundance of our increase. But what is it to haue a handfull of corne, and to gaine therewith a viall of the wrath of God? What doth it helpe, when the Lord either to correct our sins, or make triall of our faith, doth send foule weather, that a man should blot out the print, and rub out the marke of Gods worke with such contemptuous disobedience: Ought we not rather in such a scarcitie, as the Lord appointeth by Iael, to erect a new Sabbath in prayer and fasting, then to pull downe the old Sabbath by toying and labouring, that the Lord seeing our repentance, might stay the windowes of heauen, and surceasing from his punishment might leaue some blessing behinde him? Now therefore to cure our diffidence, to helpe our impatience, and to correct our couetousnes, as also to witness our subiection to the blessed wil of God, the Lord often sendeth this triall in the time of haruest. Thirdly, if according to the largenes of Gods liberalitie we may enlarge our taidour, if as the Lord reacheth out his benefits to vs, we ought to reach out our obediēce vnto him: at what time of the yeere do men more abundantly receiue God his mercies then now, when the prouidence of God commeth to the issue, and groweth to a perfect accomplishment: when the earth is readie to trauaile and to bring forth of her bowels, whatsoever by the blessing of God it hath before receiued and conceiued? And cōsequently at what time is required of vs a greater measure of thankgiuing, and when doth the Lord more deeply charge vs with a care of his worship, then when he doth as it were surcharge vs with the weight of his benefits? If then either the commandement of God may binde vs, or the promise of God touch vs: if either y<sup>e</sup> toying of our bodies may pitie vs, or the distractions of our mindes may moue vs: if either the wants of our soules may inforce vs, or the benefits of God raiuish vs, we shall confesse, that though at all times carefully, yet at this time of the yeere most carefully and specially wee should prouide for the worship

Something  
before of the  
Sabbath.

worship of God, the refreshing of our soules, and the relieuing of our bodies. Besides, if the calling of iustice, which for the worthines of it is more necessarie; if the tilling of ground, which is a thing more needfull, on this day stoope & surcease, to giue place to the worship of God, then reaping and carting, for which neither dignitie nor necessitie can so well be pretended, must needs cease: and better it is that man should reape somewhat lesse of his priuate gaine, then that so deepe a wound should bee stricken into the sides of Gods publike glorie, and more conuenient it is that a few should sinare, then a great many should bee offended. And yet true it is, that our axiome of necessitie hath it vertue as well at this time, as at another. Howbeit, I hope, I neede not here put you in minde of the distinction of necessitie present, and necessitie imminent, the one granted, the other denied. A present need requireth a present helpe, as an house being fired, our aide forthwith is required: for that God in this case hath subordinated vs as his Bailieffs and Lieutenants for the preservation of his creatures. But if we presuppose and forecast dangers to come, God maketh mens doings dotings, and infatuateth their deuises, for that seeing hee openeth and shutteth the windowes of heauen, and the closets of water, seeing he can make the heauens as brasle, and the earth as iron, and sendeth the first and the latter raine: so these things are not in our hands, but in the Lords power, who either proueth our faith, or punisheth our sinnes, and trieth vs whether we will serue him more sparingly when he punisheth vs, or more securely when he spareth vs.

Double necessitie.

The other question following is of gathering Saffron. If men be wise & prouident to serue God, the Saffron grounds, I think, may also be so kept, as that there will be no such losse as worldly men pretend. But if the nature of it be such, as some doe affirme, that on that day it perisheth, if it be yngathered, on which day it commeth forth, then I do think, that by the law of necessitie this thing happening, it may bee gathered on the Sabbath: yet with these conditions, that as many gather as can coueniently be gotten, that no publike exercise of the worship of God be omitted, that their mindes be holily and spiritually occupied that gather it. Now if some wil obiekt, that there is somewhat in the order of nature,

Of gathering Saffron.



nature, which fighteth with the ordinance of this law: I answered, for as much as this thing commeth on the Lords day but seldome times, that therefore it is not a thing ordinary, but as a worke of necessitie. Now to fold vp this question, we required in gathering that we should be spiritually minded, which they may shew by giuing it a marke of separation, that is, that they bestow it on the poorer, if they be of the more wealthy sort: if they be of meaner condition, yet they may impart something to their more needie brethren, as testifying thereby that they seeke not their gaine, but the glorie of God.

Of traouailing.

It remaineth briefly & in a word to speake of traouailing, which if it be ordinary and visuall, is in no case lawfull: but if it be extraordinarie and necessarie, as often it happeneth to Lawyers, or Phisitions, the according to the necessitie it is more or lesse permitted. Wee see that many Papists will not stirre out on their Saints daies, whereby is detected the want of our spirituall loue, which make no conscience to cease on the Lords day. And so the religion deuised by man, findeth better entertainmēt and a further practise, then that which was ordained by God. If any man object the losse of his liuing, if he should not labour on this day, I oppose against that the losse of God his glorie, and that with this interrogatorie, whether the miserable pelfe of man should not giue roome to the immortall glorie of God. And experience confirmeth the truth of Gods spirit, that in vaine men rise early, and so late take their rest, in vaine they build and take so great paines, when the Lord denieth the blessing. And what were it to be rich in policy, and poore by God his displeasure? What though the bagge bee heauie, and their conscience is troubled? What if they bee rich with men, and poore with God? Again, who is it that so disposeth of his iournies and his affaires? so as some making conscience of the Sabbath, are in their iournies in one day better prospered, in their affaires in one houre more furthered, then many others, contemning the ordinance of God, are in many houres, and in many daies? Who directeth men to be prouident in their sales and bargainings? who besotteth and infaatuateth others? Who sendeth a man, that not for a simple desire of gaine, but for a single care to walke in his callings vseth the trade

Psal. 117.

trade of buying and selling, moe chapmen in one houre, then an other man hath in a whole day, whose heart is inflamed, whose eyes are inkindled with louing gaine, and looking for profit howsoeuer it come by hooke or by crooke? Men ascribe this to chance, and so they oft by the iust iudgement of God receiue a blanke, that is, trusting to the blinde world they receiue not so much gaine, as will acquite their charges. Can men trauaile day and night by sea and by land, and that for a thing transitorie, and wil they retch out no houres for the defence of God his worship? Doe they feare theeuës, if they inlarge their iourney for the keeping of a good cōscience; and are they not afraid of theeuës, when for their worldly affections they can trauaile early and late? Because herein the terror of their owne consciences will preach more forcibly to them, then I can speak, I will leaue them to that practise of the man of God, which is vsed Nehem. 12.

And thus hauing spoken of the workes of our callings, now wee are to speake of the workes of our pleasures. Concerning the lawfull recreations of this life, which Christianitie doth permit and not forbid (for of vnlawfull pleasures being alwaies out of season, and especially on the Sabbath, wee haue nothing to say) whether they may haue place and time on the Lords day or no, here is the question. In this part of the treatise, I say, we doe not speake of prophane and idle pleasures, but of them which bring some further vse after they bee vsed, and which are permitted by the word of GOD, so measure in them may be vsed, and they be sanctified vnto vs by the word and by prayer. And yet giuen for these we dare not giue the time consecrated to God, vnto playing and pleasures. Neither are we curiously to frame any exquisite diuision in this matter, but first we will consider of the feasts and bankets accustomed on this day, and afterward of other recreatiōs and exercises at that time frequented and vsed, which though in their time, place, and persons they are not vnlawfull, yet at this time on the Lords day we denie them to be lawfull. As for feasts, we may part them into loue feasts, Church feasts, and sumptuous feasts, which carie with the some further expences and larger liberalitie, as are those which are vsed at mariages, at the admitting of men into their ciuill of-

Of the workes  
of our pleasures.

Of feasting  
and banquet-  
ing.

fices, or else are taken vp for some speciall benefits receiued, or some extraordinarie iudgements remoued, or some other causes like vnto these, as when men carying some port and countenance in the common wealth, according to their degrees and callings, at some times doe ordaine.

2. Sam. 22. 15.

Touching these solemnne and sumptuous feasts, thus much we affirme briefly. Such as on the Lords day institute such solemnities, and stuffe euery office, & bumbast euery corner of the house with men and womē, are to be admonished duely to consider of that, which is reported of Dauid both in the history of the Kings, and in the booke of the Cronicles, who hauing a vaine desire and superfluous appetite, would not deferre, but longed to taste of the water in the wel of Bethlehem a welfenced cite, and from whence water could not be conueied by hād, without some iopardie to them that fetcht it. Wherefore three of his most worthe men haue this busines assigned them, to the compassing whereof their liues were hazarded. At their returne, grace making his after fruites better then the former, after better deliberation vsed, he powred forth the water on the ground, saying, God forbid that I should drinke the blood or the liues of these three men: shewing thereby both his offence in sending them, and the free mercie of God in sauing them. Wherefore (excepting the estate of princes) for as much as these pompous preparations cannot conueniently be vsed on the Sabbath without the hazard of mens soules, as in that diuers offices in noble families require diuers persons to performe diuers duties, and so that which is a day of rest, is made a day of toyling. The equitie of the not kindling of a fire must binde Christians, although the sanction doth not constraîne them. Whereas the Israelites of an inch of libertie would take an ell, for a childish instruction this thing was restrained them. And although we haue a further libertie to kindle a fire, for as much as we are in colder countries then the Israelites were: yet the equitie of the law must teach vs, that we ought not to turne this libertie to be a seruant of our wanton desires, or to foster carnall licentiousnes, and hinder the worship of God.

Obiection.

If it be demaunded, whether this day be fit for mariage or no:

I

I answered, it is, because on that day as it is a day of reioycing, there is a more lawfull libertie of speech, and a more liberall vse of cheerfull behauiour. Howbeit, let them not on that day, if they marrie, make their solemne cheere: but seeing they may haue a conuenient companie some other day, let them either both marrie and feast some other day, or marrie on the Lords day, and feast another. And if it be demanded, whether loue feasts may be kept on this day or no. I answered, there is difference betweene loue feasts and solemne feasts. And if men were as wise, as they were in the times of Poperie, they would be politike to finde out some meanes to prouide for the glorie of God, and yet not altogether neglect the conuenient furniture for their table. I am not to appoint, neither doe I vndertake to perscribe how meate should be prepared, or how offices should be diuided: yet by experience I can giue testimonie of some, who for their religion beare credit in the Church, and for their authoritie carie some countenance in the common wealth, and yet on the Lords day haue their tables both Christianly and worshipfully furnished without any hinderance of the worship of God at all, notwithstanding the number of their daily retinue and ordinary familie is great. It is one thing to prouide feasts of intertainment more then competent, and another thing to vse loue feasts nothing lesse then is conuenient, the one oppressing and disabling vs to holy exercise, the other refreshing and enabling vs to the duties of religion.

Now concerning the exercises and pleasures of the body learning all vaine pastimes, at al times vnlawfull, but most especially on the Sabbath, and to speake of such recreations, as in themselves are lawfull, and may lawfully be vsed of the children of God in their time and place; as those of shooting, training vp of souldiers, and such like, all which their pleasures carie a profit either present, or in time to come, to the Church or common wealth, we denie not simply them in their places, but thinke them conuenient, and commendable with the testimonie of the holy Ghost: 2. Sam. 1. where Ionathan is commended of Dauid for his shooting. Howbeit, the Sabbath day is no fit time for these vses, which we will shew briefly. First we must know, that the

Of pastimes  
and recreations.

If trauaile be  
forbidden in  
seede time &  
haruest, much  
more plea-  
sures all the  
yeere long.

Note.

Lord hauing forbidden the workes of our ordinary calling, which carie with them a more speciall promise of profite and warrant of reward in their time, forbiddeth also lawfull pleasures: because if the vse of those is forbidden, being lawfull and necessary for the vpholding and maintaninge of mans life, then these things not so needfull, though conuenient for recreation, are much more inhibited. And this we shall see more plainly, if we remember that rest is so farre comanded, as it is an helpe and furtherance to sanctification, and labour so far is forbidden, as it is an impediment of the same. In regard whereof, if pleasures be no lesse lets and impediments to the hallowing of the Sabbath, than bodily and ordinary labours, then pleasures haue no more libertie on the Lords day than our outward workes. Furthermore, we must be circumspect not to rest in any drowse or sleepe securitie of the flesh: but in what measure soeuer we detract from the ordinarie workes of our calling, in that proportion must we adde to the sanctification of the day: not much vnlike to good Christians, who bestow on their soules whatsoeuer they take from their bodies. Which wisdom and diligence though we vse most carefully, yet for as much as we shall leaue as many duties vnperformed, as we shall haue performed, I see not what leisure we can lawfully lend to recreations. If any carnall professor shall presse this thing more vehemently, we thinke he may blush at the defence of it, seeing this kinde of keeping holie daies in pleasures and playing was vsed euen of the Heathen, *who saie downe to eate and drinke, and rose vp to play*, first balacing their bellies with feasts, and then refreshing themselves with play. Wherefore as we now denie Church-feasts as imitations of the Heathen: so doe we deny holy day playes, as remnants of ancient prophanenes.

But if it be here objected, that the Iewes had their solemn feasts, muscal instruments, and exercises of pleasure, yet the men alwaies by themselves, & the other sexe by themselves; not with that monstrous mixture of men and women, which is a chiefe sinne and archenemie to religion of our age, and that with holy Psalmes made by Dauid and Moses; not with vaine minstrelsie vsed of prophane Atheists: I answere, as Paul speaketh 1. Cor. 13.

of

of his own person, that they being as children spake as children, they vnderstood as children, they thought as children, being but in the rudiments : but we becomming men, must put away childish things. Againe, the superstition of the Papists checketh this abuse, who would admit no outward exercises on their Easter, Whitsonde, and holy Thursday, at what times they thought a bird would scarcely build her nest. Did not the Papists breake their superstitious holie daies, and shal we so prophanelly pollute the Lord his Sabbath? Our Easter day, our Ascension day, our Whitsonde is euery Lordes day : and therefore wee ought to make a speciall care of sanctifying of this day. What shall I say of the zeale of worldlings, which may controule by contraries the securitie of our sins? For all worldly men seeke neuer for pleasure, whilest profit doth drop : as we may see in them that liue on Faires and Markets, as Chapmen and Inholders. So long as they hope to gaine a penie, how waite they, how diligent are they, how little play they, how busie are they? And why? Forsooth it is their haruest, it is their market, which (they say) they must attend vpon whilest occasion lasteth. Beholde the policie and painfulness of the world may teach vs, what we ought to doe for our soules. Is not the Sabbath the haruest time and the market day for the soule, wherein we should gather in, whilest the Sunne shineth, wherein we should be very diligent, whilest our gaine is promised, wherein wee must provide for a liuing and maintenance, and lay vp store, laying all pleasure aside vntill the time to come?

And to returne to the Papists, what posting priests, what mumbled masses, what hunting prayers, what hastie seruice had they, when any other solemnitie should be vsed? What then will some say, no vse of recreations? I doe not simply deny profitable exercises, but what shall we do with them on the Lords day? If all our delight were in the Sabbath, if all our springs were in it, if we made it our chiefeest ioy, what place should or ought to be left to such carnall delights, to such fleshly pleasures? If any shall object, that it was not a necessitie to lead the ox to the water, and yet it was lawful, and therefore things conuenient in some cases permitted; men haue the vse of pleasures conuenient. I answer,

Obiection.



that the oxen soled to water, is not to play and friske on that day, because that may without detriment be deferred, and the other cannot: and the pleasures conuenient, as eating and drinking moderately, may on that day be vsed, in that without them followeth some detriment: and yet we permitted not to play, which is a thing that without hurt may be forborne one day for Gods sake, if without hurt we can forbear it an whole weeke for the worlds sake. To be short, spirituall wisdom may prouide both for the Lord his worship, for our callings, and for the lawes. And like as in regard of inconuenience the politike lawes restraine bowling in some men, not that in it selfe it is meere vnlawfull, but that for all estates for certaine causes it is not conuenient, in that they would detaine some from their callings, from which if they should rest, they should incurre both the losse of better things, the mispending of time, and hinderance of their honest gaine: So in respect of hindering better things we deny playing on the Lords day.

Sicke persons.

Yet there may remaine a question, whether sicke persons may haue their exercises on this day, or no? We answer, if they be extremely sicke, it is a time of praying, and not of playing, according to the axiome of Iames, chap. 5. If they be not so dangerously sicke, they neede it not: for if they can busie their hearts, hands, bodies, and mindes about playing, then their late visitation and the fruit of it should rather cause them to refresh themselves with reading, singing, or a more liberall exercise of conferring with them that be godly. And to knit vp this part, let vs remember in the former obiection drawne from the law of the realme, that the ciuill law doth not so much permit the libertie, which good men know to vse well, as it doth restraine the licentiousnes, which euill men vse badly: because better it is that good men should want their libertie, which they may doe, then euill men should be confirmed in their licentiousnesse, which they ought not to do: so that euill men may be made good, and good men are nothing hurt. And because loue asketh not her owne, but is content for the good of others to depart from it owne libertie, though we could, which indeede we cannot, vse recreation without the hinderance of God his worship; yet we should

not

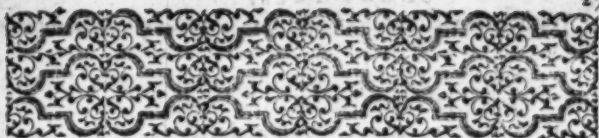
not use it being a griefe to the godly, a stay to the weake ones, a matter of reioycing to the vngodly.

It remaineth in the last place to shew, how the Sabbath is prophaned either in thought, in word, or in deede. For there is a difference betweene the not sanctifying, and the plaine prophaning of the Sabbath, in that the one is not altogether desirous to breake it, the other hath no desire at all to keepe it. Neither is the Sabbath only brokē by prophanenes, but also by idle works, and not carefull keeping of it. Some prophane the Sabbath by corrupt iudgement, as Heretikes: some by a corrupt life, as carnall professors; the one a high malice of Satan, the other a dangerous deceit of the diuell. When mē too worldly minded, make the Lords day a day of riddance, a packing day, a counting day to make oddes euen with all men, but euen things odde with God. And it is the lamentable sin of our age, to presse the Lords ordinance and appointed day with al relikes of law matters, with the dregs of ancient quarels, or new broched brawlings, with posting to Iustices; not to be reconciled, but to be auenged; not to finish, but to reuiue controuerfies, and to rub old iniuries vntill they bleed: so as that day that is sanctified and ordained for loue, is a day of hatred: of a day of reconciliation, it is made a day of dissention: and this cannot but proceede from a prophane stocke. Others as seeming more fauourable, though they make not this day a time of pampering the flesh (which is a time of purging the flesh) yet they make it a day of palpable darknes, which should be a day of bright shining light: by hunting of beares, by haunting of playes, & such like, that if they begin the day in the spirit, they wend it in the flesh, receiuing some good motions in the morning, they burie them in the euening, and giuing the Lord the forenoone, they recompence the diuell with the afternoone. Yea in some place the Lords day is y diuels day, being fraught with so many traies, stained with such filthie fornication, and burthened with the sins which their ordinary callings on the weeke daies spue out, in that on those daies they cannot be frequented for want of companie. Now whether we speake of the not sanctifying, or of the prophaning of the day, we affirme the Sabbath to be broken in thought, word, and deede.

How the Sabbath is prophaned in thought, word, &c.

For the whole law being spirituall, Rom. 7. and this being a principall part of that law, it must needs be that this precept, as well as the rest, taketh vp as well the inner as the outward man. Besides, it is a generall rule in the law, that whatsoeuer is vnlawfull to be done, the same is vnlawfull to be thought or spoken of: and looke in what measure the wicked actions of men are forbidden, in the same manner is the wicked affection and communication forbidden also. Many haue notwithstanding made such proceedings in sinne; that when they should reckon with their soules, they reckon with their seruants, and when they should make euen with their consciēce, they strike euen with their chapmen, and yet perswade themselues of small breach of the Sabbath, because (as they say) they doe but speake a litle with their tongue, and scribble with their pens. Then we must know, that as what we may doe, that we may talke of: so what we may not doe, that may we not talke of. Wherefore laying aside our filthie songs, our table talk of worldly matters, our carnall deuises and worldly compasses, which we are fetching in our thoughts, whilst we sit in the congregation, our priuie discourses of our successe in our callings, and our politike disposing of our weeke following; all which shut out of the doores better things, and ouerquell the vigour of good things. Wherefore as the nourishing of ill thoughts is at all times vnseasonable: so to harbour them on this day is most abominable. Many will temper their tongue, and stay their hands, but yet will giue some libertie to their hearts: as though the Lord condemned not as well the hypocrisie of the one, as the wickednes of the other. Now we must remember to euery generall point to ioyne our particular practise, that we may obtaine the blessings laid vp for the obedient, and auoide the curses laid vp for the disobedient: which the Lord assist vs in, for Christ his sake our Lord and Sauour.

FINIS.



## *Notes of our saluation.*

1 **L**ikewise these bee true notes of our saluation, when wee search the Scriptures in them to finde Christ, and in him eternall life, as men search for siluer and gold. Prou. 2. 4.

2 When we esteeme the word of God more then our appointed food, Iob. 23. 12. and couet to bee fed with it that wee may grow thereby. 1. Pet. 2. 1, 2, 3.

3 When wee are swift to heare, slow to speake, and slow to wrath, laying apart all malicioufnes, and the excrements of sin, and receiue with meeknes the word that is grafted into vs, that it may saue our soules, Iam. 1. 21. and obey from the heart vnto the forme of doctrine whereunto we are deliuered. Rom. 6. 17.

4 When we meditate in it day and night, Iosua. 1. Psalm. 1. 2. desiring that all our actions, words and thoughts may bee directed by it. Psal. 1. and 119.

5 If we long after the holy assemblies, Psal. 84. Psal. 122. 1. and make the Sabbath our delight. Esay. 58.

6 When the ministers are most deare vnto vs, Aet. 10. 16. Rom. 10. 15. and we most ioyfully minister vnto them in all our goods. Gal. 6.

*The necessitie of an vpright heart, by the consequence thereof proued.*

1 **W**ithout it we cannot assure our selues that our finnes are forgiuen vs. Psal. 32. 2.

2 Without it wee cannot assure our selues that we haue truly repented vs of our finnes. Ioe. 2. 12.

3 Without it wee cannot assure our selues that our waies doe please God. Psal. 119. vers. 1. 5. 10. 11.

4 Without

4 Without it wee cannot heare Gods word fruitfully. Luk. 8. vers. 12. 16.

5 Without it we cannot pray vnto God acceptably. 1. Tim. 2. vers. 8. Psal. 119. 58. & 145. & 66. 18.

6 Without it wee cannot bee assured that we are truly baptized. 1. Pet. 3. 21. Matth. 3. 8.

7 Without it we cannot receiue the Sacraments of the Lords Supper to our comfort. 2. Chro. 30. 18. 19.

8 Without it we cannot fast. Dan. 10. 12.

9 Without it wee cannot worship God at all truly. Ioh. 4. 24. Esay. 29. 15. Psal. 15. 2. Psal. 24. 4.

10 Without it wee shall neuer see God. Matth. 5. 8. *Blessed are they pure in heart, for they shall see God.*

11 Without it we shall neuer receiue blessings from God, but looke for confusion and destruction. Psal. 125. vers. 4. 5. Psal. 119. vers. 6. & Psal. 80. Psal. 7. vers. 10.

*Notes of a true and vpright heart.*

1 **W**hen wee are perswaded that God the Father, by the blood of Iesus Christ, and the working of the holie spirit doth clense vs from our sinnes.

2 When wee are perswaded that the spirit proceeding from the Father and the Sonne, doth by the word thus clense vs, and therefore make conscience of all things in the said word, without respect vnto mans regarding.

3 When wee haue respect vnto all the Commandements of God, without preferring one before another, labouring to know them, if we doe not: and if we doe, to doe after them according to the measure of grace we haue receiued.

4 When wee are trulie desirous, and labour to auoide all the occasions which might either bring on, foster, or bring backe any sinne wee haue fallen into, or may fall into hereafter.

5 When wee mourne for the verie first motions of sinne whereunto wee haue yeelded, or wee feare we may yeeld hereafter.

6 When

6 When wee are desirous and labour to vse all and euery of those meanes, which God hath ordained in his word to bring vs vnto puritie of heart.

7 When we doe all those former things aswell secretly by our selues, as before others.

8 When in doing these things we simplie and singlie seeke to approue our selues vnto God, without either looking for praise or profit, rebuke or losse from men, and when wee seeke not chiefly these outward things at Gods hands.

*FINIS.*

**A**





# A PROFITABLE TREATISE, CONTAINING A DIRECTION FOR THE

reading and vnderstanding of the holy

Scriptures : by Master G.



Those things which God hath ioyned together, no man may seuer a sunder. Therefore preaching and reading of the holy Scriptures being of God ioyned together in the worke of our saluation, may not be seuered a sunder. In all sciences, arts, and trades, teachers and masters are requisite ordinarily for the sound learning and practising of them : we must be perswaded much more, that it is necessary to haue guides to goe before vs in the way to saluation. That preaching is the most principall meanes to increase and beget faith and repentance in Gods people, must be granted, Deut. 18. 18. 33. 10. Leuit. 10. 11. Mal. 2. 6. 7. 2. Chro. 36. 15. Esay 50. 4. 5. 7. 8. 53. 1. 55. 10. 11. 57. 19. 58. 1. 61. 1. 62. 15. 6. 7. Mal. 13. 3. 28. 19. 20. Ephe. 4. 11. 12. 13. 14. Rom. 10. 14. 15. 1. Cor. 1. 21. 1. Pet. 1. 23. 25. And where this ordinarie meanes of saluation faileth, the people for the most part perish : Pro. 29. 18. Hof. 4. 6. 2. Chro. 15. 13. Esay 56. 9. Mar. 15. 14. Luk. 11. 52. But that the reading of the Scriptures publicly in the Church of God, and privately by our selues, is a speciall and ordinarie meane, if not to beget, yet to increase faith in vs, it is likewise proued, Deut. 6. 6. 11. 18. Psal. 1. 2. Ioh. 5. 39. Matth. 14. 15. Rom. 15. 14. 2. Pet. 1. 19. Nehem. 8. 8. Act. 13. 15. 15. 21. The manifold fruit which comes of the reading of the Scriptures proue the same.

Reading rather establissheth, than derogateth from preaching : for none can be profitable hearers of preaching, that haue not been trained vp in reading the Scriptures, or hearing them read. Many inconueniences come from the neglect of reading : as that the people cannot tell when a sentence is alleadged out of the Canonically Scriptures, when out of the Apocriphe, when out of the Scriptures, when out of other writers, that they cannot discerne when he speaketh his owne, or a sentence of the Scripture.

Againe reading helpeth mens iudgements, memories, and affections, but especially it serueth for the confirmation of our faith : which may be proued by the example of the men of Berea, Act. 17. 13. it serueth to discerne the spirits of men, 1. Ioh. 4. to make sounder confession of

of our faith, to stop the mouthes of our aduersaries, and to answer the temptations of Satan and the wicked.

But because men sinne, not onely in neglect of hearing and reading, but also in hearing and reading amisse: therefore the properties of reuerent and faithfull reading and hearing, are to be set downe, which are these that follow: they be eight in number.

- |                 |   |                |
|-----------------|---|----------------|
| 1. Diligence.   | } | 5. Conference. |
| 2. Wisdome.     |   | 6. Faith.      |
| 3. Preparation. |   | 7. Practise.   |
| 4. Meditation.  |   | 8. Prayer.     |

The three first goe before reading and preaching. The foure next come after them. The last must go before, and be with them, and come after them.

1 If diligence be necessarie in reading prophane authors, then much more in reading the Scriptures. Diligence maketh a rough way plaine and easie, and of good taste, which otherwise is hard and vnfaourie. In our diligence we must keepe an euen course, and not be like those who vpon some sudden good motion, or by reason of some good companie, or by reason of some good action drawe neere, or for feare of danger, &c. reade for a time, and soone after giue ouer againe. Reade. Pro. 2. 12. Mat. 13. 44.

- 2 With diligence must bee ioyned wisdom, which is in choise of.
- |   |         |
|---|---------|
| { | Matter. |
|   | Order.  |
|   | Time.   |

Matter.

For want of wisdome in the matter they reade many sinne; in flouding other bookes before the Scriptures, and in the Scriptures, in searching things not reuealed, and pretermittting things reuealed, as Iohn and Iames sought who should sit at Christs right hand, and left hand: but they sought not to come thither. And his Disciples said, Act. 1. *Wilt thou at this time restore the kingdome to Israel:* not asking the meanes to come to the kingdome of heauen, And in things reuealed many will curiously and busily search for things not profitable, as genealogies, and carelessly neglect the things that are to be searched. And some ignorant how to reforme themselves, will be talking of reforming the Church. And if the preacher must giue milke to the weake, and stronger meate to the stronger Christians: if he must thus apply his doctrine to the hearers, then much more the hearers themselves must apply their owne reading to their owne capacities.

Wisdome

Wisedome is in order: as that men must be fast grounded in the principal points of doctrine: first we must lay the foundation and build upon the same: also we must keepe an order in our readings, and not be now in this place, now in another: for order is y<sup>e</sup> best helpe for memorie and vnderstanding: he that readeth little after a good manner, profiteth more then he that readeth much otherwise: as he that limpeth in the way, doth better then he that runneth in another way, or out of the way. Therefore for want of order many reade much, but profit little.

Wisedome must be vsed in discerning the times: for we must not reade alwaies, and doe nothing else, as some offending in the one extreme, are after driuen by Satan to the other. The Sabbath is wholly to be spent in such exercises: on other daies, in the morning, at noone, and in the euening, that is, when we may redeeme the day from the workes of our calling, as Dauid and Daniel did pray at these three times, vnder which is contained all the worship of God. We must doe as much as we can euery day, and no day must passe without line. *God hath made euery thing beautifull in his time.* Eccle. 3. 11.

3 Preparation followeth: If any man goe away without any profit, and either vnderstandeth not, or vnderstandeth amisse, want of preparation is the cause.

- Preparation is {
1. In feare of God his maiestie.
  2. In faith in Iesus Christ.
  3. In a good and honest heart, with a greedie desire to eate vp Gods word.

In all apparitions God alwaies sent feare before, as his apparitor; it ingendreth teachablenes, and meeknes of minde, as we see in Isaac, who (as it is said) feared, and then he said, *I haue blessed Iacob, and he shall be blessed.* We see it also in the woman of Samaria, Ioh. 4. 7. and in the men, Act. 2. From want of this reuerent feare commeth all checking of God his word, and that men dare be so bolde with it: but they that feare *will be swift to heare, and slow to speake*, Iam. 1. 19. and will *lay vp his word in their heart* with the Virgin Mary. Though they vnderstand it not, though they kicke at the word and spurne against it, yet if God once teach them with his feare, then will they acknowledge it to be the blessed word of God.

Feare commeth vpon men sometime they know not how: and if the they go to God they shal finde some excellēt blessing, either in hauing their vnderstanding inlightened, or some good affections put into the.

This

This feare is in respect of God his maiestie and our owne corruption, to correct the pride of reason, and to controule our affections: and experience will shew, that when our reason and affections are tamed by miserie, calamitie, sickenes, and inward grieffe, then we are very teachable. And when men erre, then the pride of their reason is punished, as in Heretikes and prophane persons. Contrarily, God his good spirit resteth vpon the humble to cleere their vnderstandings: but they first crucifie their vnderstanding and affections, and offer them vp in a sacrifice to God.

1. Cor. 1.

Faith in Christ is the second thing in this preparation; we must bring that with vs when we come to reade, looking on him as on the Messiah, that must teach vs all things: *he is the lion of the tribe of Iuda, to whom it is giuen to open the booke of God.* He opened the hearts of the Disciples going to Emaus. Preachers build hay and stubble, because they doe not onely glorie in him, but doe seeke credit and preferment by preaching them selues. All Heretikes differ among them selues, yet they all agree in this that they erre from Iesus Christ.

Good heart.

A heart prepared to learne is required, Pro. 17. 16. Wherefore is there a *price in the heart of a foole to get wisdom, and he hath none heart?* Our Lord Iesus Christ saith, that those that brought forth fruite (when they had heard) some thirtie, some sixtie, some an hundred fold, they were such as receiued the word *with a good and honest heart*, Luk. 8. Here saith a godly and learned man, men are shut out because they come without a heart.

Now followeth the properties that must follow our readings: whereof the first is meditation, the want of which makes men depart without fruite, though they reade or heare diligently. Meditation makes that which we haue read to be our owne. *He is blessed which meditates in the law day and night.* Psal. 1.

Meditation is either of the { Minde and vnderstanding.  
Heart and affections.

Meditation.

Meditation of the vnderstanding, is when reason discourseth of things read, or heard, which the wise of the Heathen call the refining of iudgement, the life of learning. They that want this, how much soeuer they haue heard or read, yet shall they neuer haue sound and settled iudgement. And for this cause it is said, that the greatest clarkes are not the wisest men.

Meditation

Meditation of the affections is, when hauing a thing in iudgement, we euer digest it and make it worke vpon our affections. It is a continuall searching of our selues, & labouring to lay vp all things in the treasures of our heartes. The other will goe awaie except this be ioyned with it: for iudgement will away except we frame our affections vnto it.

Meditation in iudgement goeth before: then this must follow, that wee may be sound in iudgement before we either feare or cheare vp our hearts, least we haue false feares or false ioyes. Many are of sound iudgement, and yet haue not their hearts purged and touched: they can giue counsell to others, but can not follow themselves, because they ioyne not affection with iudgement. Meditation without reading is errorious, and reading without meditation is barren.

The next thing is conference. In naturall things man standeth in need of helpe; then much more in spirituall things he standeth in need of others. And as *iron sharpeneth iron, so one friend another*, Prou. 27. And as two eyes see more, two eares heare more, and two hands can doe more than one: so this is a speciall communion of saints, and God hath promised, that when two or three are gathered together in his name, that he will be present with them by his spirite, as hee was corporally with his Disciples going to Emaus.

Conference.

Ministers of God.

Conference is either with  
 { Our equals.  
 { Or others.

This rule must be kept, that conference with our equals must be of those things which we heard of our Ministers, as it must be kept also in meditation, which is a conference with our selues. We must for a time like babes hang at the mouthes of the Ministers, because we can not run before we goe: nay we can not go without a leader. No man may presume to vnderstand aboue that which is meete to vnderstand, but labour to vnderstand according to the measure of sobriety, as God hath dealt to euerie one the measure of faith: & when they haue laid the foundation, then build the walles & pillars. The Eunuch would not interpret the word without a guide, but he

Bb

Paid



laid it vp in his heart, as the virgin Mary did. For want of true humilitie conference is slandered, because it is vsed after an euill manner, as before they be surely grounded in principall points of religiō, to talke of other matters. Secondly, we must come in loue, without anger, enuie, or desire of victorie: therefore in conference wee must vse the preparation spoken of before: the want of which maketh much ianglings & wranglings in companie.

Lastly, we must procure things honest before men, that it may be done wisely, without confusio and destruction: & not by too great a multitude, that wee may afford our doings before men, not with the doores shutte, least any man should heare. This is the difference betweene the conference of the godly and religious, and the conuenticles of heretikes.

Faith.

The next thing is faith: the word must be mixed with faith; Heb. 4. 2. *The word which they heard, profited them nothing, because it was not mixed with faith.* But all haue not faith: therefore the Prophet Esay said, *Lord, who will beloeue our report?* And Luk. 18. 18. *Suppose ye that the sonne of man when he cometh shall find faith on the earth?* All the former must be vsed to refine faith: for as gold before it be pure is seuenfold tryed in the fire, so faith which is much more precious than gold, must goe through all these meanes.

Supra. OF  
preparatio

Faith here is an increase of all that in \* preparation, A marchant must haue something before he be a marchant, but he occupieth to increase and get more: so we must beleue in Iesus Christ by a generall faith going before: but we must vse all the forenamed meanes to increase our knowledge & faith in all particulars. One may be a faithfull person generally, and yet an vnbeleuer in particulars. As Christs disciples to whom he said *If you had faith but as much as a graine of mustard seed,* Or. As Abraham, Rebecca, and Zacharie had.

There is a difference betweene faith, and opinion or knowledge: for our knowledge & opinions vanish away in afflictions. But as gold is tried in the fire, so faith will abide the fire of affliction. Satan winowed Peter, but his faith failed not: for Christ failed not, for Christ prayed for him, and for his Disciple;

iples, and for all beleeuers, that their faith should not faile,

Next followeth practise: That we haue a desire that the word *Practise*, may bring forth increase of faith & repentance. Psal. 119. 98.

*By thy commandement: thou hast made me wiser than my enemies, for they are euer with me.* The practise of Infidels is nothing,

because it is not ioyned with faith, But Christ saith, *Blessed are they which heare and doe.* And so saith Iames, that this is that

assureth vs that we haue faith. He that doth this, is compared vnto him that buildeth his house vpon a rocke, and our works

are not the foundation of the house, but then we haue builded vpon Christ. When we ioynie the fruits of our faith with

knowledge, they will speake for vs, to our consciences, and to others. Our Sauour Christ saith, that *that seruant that know-*

*eth the will of his master and doth it not, shall be beaten with manie stripes:* for it is worse to offend of knowledge than of ig-

norance. And why should he giue vs any more, if we practise not that wee haue? For to him that hath shall be giuen, but

from him that hath not shall be taken away, &c. Why do ma-ny hearing the word, either cōtinue or increase in their blind-

nes, but because they would not practise that they knew, and also euen that they had is takē frō them? If a good conscience

be not ioyned with faith, faith shall be taken away and errors succeed. If then we be forgetfull, we must confesse that the

want of practise is the cause thereof. The rule of reason in all things is, that the best way of learning is by practise: then how

much more if we practise will God increase our talents.

The last thing is prayer, which must be vsed both in the be- *Prayer:* ginning, in the middle, and in the end. Prayer must be in all

the former meanes: for without it we can neuer vse them, nor haue any blessing by them. *§ Prayer.*

Prayer containeth vnder it, *§ Thanks giuing.* For prayer, that it must be vsed when we read, it is plaine

1. Cor. 2. *The eye hath not seene, &c.* meaning not onely the ioyes contained in the kingdome of heauen, but euen those

that are contained in the word. And againe in the same place, *As no man knoweth the heart of a man, but the spirit of man:* so

no man knoweth the meaning of the Lord in his word, except

God giue him his spirit to declare it vnto him. And if we must pray whe we come to our meat & drinke, that God may giue nourishment to vs by them, then how much more must we pray God to nourish vs by his worde: for else wee can not profite thereby. And as no man dare touch meat & drinke before he pray, & we haue no title to it before it be sanctified to vs by prayer: so how impudēt are they that dare touch gods booke without prayer, or thinke that otherwise they haue title vnto it? *Paul may plant, and Apollo may water, but God giueth them increase:* so if any be senslesse still, & yet haue heard long, it is because God hath not reuealed his will vnto them. Men may be diligent, yet they shall erre if God giue not his spirit: and though they meditate & conferre, yet they shall be punished for giuing libertie to their roving braine and to their tongue, except they pray for Gods spirit. Many rest in knowledge, & want faith, because they wat prayer: & we rest in knowledge, & neuer practise, because we pray not to god to write his law in our hearts by his spirit, that now, not we, but he may worke in vs. They that take any thing in hand without prayer, howsoeuer they say they abhorre Poperie, yet they practise it, because they take vpon them to haue some power in the selues.

Thank-  
giuing.

For thankgiuing, if we be bound to praise God whe he hath fed our bodies, how much more when he hath fed our soules? And shall God be iustly offended with vs, if wee thanke him not for our refreshing with meats, sleepe? &c. & shall we not tremble for feare of reuenge, if we haue not praised god for any light, or any good motion that hee hath put into vs? For want hereof, after some lightning followeth some darknesse, & after much feeling cometh deadnes: and by this means Satan goeth about to take all gods graces fro vs. Dauid saith, *Blessed art thou Lord, O teach me thy statutes.* This sheweth that we must euer praise God before we come to read. Many are feruent in asking, but cold in giuing thanks. And if wee would giue thanks to god, it would much ease vs in asking, and god would not punish vs in taking his graces from vs.

FINIS.

A  
SHORT FORME  
of Catechising.

WITH

*Certaine godly Letters for the instruction and  
comforting of some friends  
afflicted.*

By M. RICH. GREENHAM.

Heb. 5. 12. *When as concerning the time yee ought to be teachers, yet  
haue yee need againe that vve teach you the first principles of the  
word of God, and are become such as haue need of milke, and  
not of strong meate.*

Iob. 33. 16. *Hee openeth the eares of men euen by their corrections,  
vvhich he sealeth.*

Verf. 23. *If there be a messenger vwith him or an interpreter, one of a  
thousand to declare vnto man his righteousness:*

Verf. 24. *Then vwill he haue mercie on him.*



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for Robert DEXTER. 1599.

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## A short forme of Catechising.

**W** Here as all men desire to be blessed and the most men are deceined in seeking blessednes: tell me which is the true way thereunto?

To know God to be my father in Iesus Christ, by the reuelation of the Spirite according to his worde, and therefore to serue him according to his will, and to set forth his glorie; beleeuing that I shall want nothing that is good for me in this life, and that I shall enioy euerlasting blessednes in the world to come.

*How know you this?*

By the working of the holy Ghost, and by the meanes of Gods word.

*What call you Gods word?*

It is the reuealed will of God set forth vnto vs in the holy Scriptures.

*Which call you the holy Scriptures?*

The bookes of the olde and new Testament, commonly called Canonickall.

*Are all things that are necessarie for vs to know, contained in them?*

Yea: for God being full of all wisdom and goodnesse, would leaue out nothing that was requisite for vs to knowe.

*Is it lawfull for to adde or to take any thing from Gods word?*

No: for God hath flatly forbidden it, and hath pronounced greiuous curses vpon those that doe it.

*Why is it so grienous a sinne?*

Because it is a verie great sinne to alter the last will of a mortall man: therefore much more greiuous a sinne it is to change the last Testament of the eternall God.

*Why is it requisite that the will of God should be set forth vnto vs?*

B b 4

That



That wee might haue pure rules of his worship, and sure grounds of our saluation.

*Is it not lawfull to repose any part of Gods worshippe or of saluation in the doctrines and doings of men?*

No: for all men by nature are lyars, and defiled with sinne.  
*What followeth hereof?*

That all mens doctrines and doings are mingled with lyes and corruptions.

*How faire are we bound to their doctrines and doings?*

So farre forth as they be agreeable to Gods word,

*May all read the Scriptures?*

Yea, all that be of age able to discerne betweene good and euill ought to encrease in knowledge for their furtherance in saluation, as they encrease in yeares.

*Why must all such read the Scriptures?*

1. First, because euery one must be able to prooue and trie himselfe whether he be in the faith or no.

*Why else?*

2. Secondly, because euery one must be able to prooue and examine mens doctrines and doings by the Scriptures, that they be not in their saluation by them deceived,

3. Thirdly, because euery one must be able as his calling requireth to teach, admonish, exhort, & comfort one another.

4. Fourthly, because euery one must be able to make an account of the faith and hope that is in him.

*What if men cannot read?*

Then they must vse the helpe of others that can read.

*Is it enough to read the scriptures privately, or with others?*

No: for God hath also commanded to heare them read publickly in the Church.

*And is it enough to heare them read publickly in the Church?*

No: for he also hath ordained preaching to be vsed.

*Why must preaching be ioyned with reading?*

Because it is the most principall and proper meanes to beget faith in vs.

*Why*

*Why must faith be mixed with the word read & preached?*  
Because otherwise the word profiteth vs nothing.

*How many things are requisite to be in every one that will come to heare the word read and preached?*

Amongst others foure are necessarie.

*What is first?*

1. First, a trembling feare of the Maiestie of God.
2. Secondly, an assured faith in Christ.
3. Thirdly, an earnest endeauor to frame our liues thereafter.
4. Fourthly, they must pray for the holy Ghost to be giuen them, to enlighten their mindes, and to write all these things in their hearts.

*Which be the principall parts of Gods word?*

The lawe and the Gospell.

*What call you the Lawe?*

It is that part of the word that commandeth all good, and forbiddeth all euill.

*What if wee could keepe the Lawe?*

Then we should be blessed.

*What if we breake the Lawe?*

Then wee are subiect to the curse of God, and so to death and damnation.

*What call you the Gospell?*

It is that part of the word which containeth the free promises of God made vnto vs in Iesus Christ, without any respect of our deseruings.

*What doth that worke in vs?*

It worketh in vs a true and liuely faith in Iesus Christ, whereby we lay holde of the free remission of our sinnes in him, and the true repentance of them.

*What must wee learne by the whole word of God?*

Two things:  $\left\{ \begin{array}{l} 1. \text{ first, to make a right and sound entrance} \\ \text{to our saluation.} \\ 2. \text{ secondly, how to encrease and continue} \\ \text{in the same vnto the end.} \end{array} \right.$

*What is required for our right and sound entrance to our saluation?*

Three.

Three things are  
required:

1. first, to knowe and to be perswaded of the greatnes of our sinnes, and the miserie due to the same,
2. secondly, to knowe and be perswaded how we may be deliuered from them.
3. thirdly, to knowe & be perswaded what thanks we owe to God for our deliuerance.

*How shall wee come to the right sight of our sinnes, and a sound perswasion of the greatnes of them?*

By the spirit of God leading vs into the true vnderstanding of the law, and a due examination of our selues thereby,

*Where is the law set downe?*

It is written in manie places of the scriptures, but the summe thereof is contained in the ten commandements,

*Rebearse them?*

I am the Lord thy God, thou shalt haue none other gods but me.

*How are they diuided?*

Into two principall heads or tables, as they be called,

*What doth the first table teach vs?*

It teacheth vs our dutie towards God, and is contained in the foure first Commandements.

*What doth the second teach?*

Our dutie towards our neighbour, and is contained in the fixe last Commandements.

*Why are the duties towards God set downe before the duties towards our neighbour?*

Because the loue of God is the ground of the loue of our neighbour,

*What followeth hereof?*

That none can rightly loue his neighbour except hee first loue God.

*Why are the duties towards our neighbour ioyned to our duties towards God?*

Because the loue of our neighbour is the prooffe of our loue towards God.

*What ensueth hereof?*

That

That none can loue God aright, except hee also loue his neighbour.

*Why are the Commandements set downe in ten partes, and not in generall?*

Because God is not pleased with doing out duties in generall or in some part, but he will be wholly serued in all and euery one of his Commandements.

*Why are they set downe singularly or to euerie one?*

Because euerie one must doe his owne dutie, though none goe before him.

*What followeth of this?*

That euerie one must beare his owne burden, and none shall haue excuse by the example of others.

*Are there not some rules which serue for the better understanding of euery one of the Commandements?*

Yea, there be foure which haue speciall vses:

1. First, in euerie commandement where euill is forbidden, there the contrarie good is commanded,
2. Secondly, many moe euils are forbidden, and manie moe good things are commanded in euerie commandement, than in word are expressed.
3. Thirdly, because God is a spirite, therefore his commandements are spirituall, and require spirituall obedience.
4. Fourthly, in euerie commandement where euill is forbidden, there the occasions of the euill are forbidden: & where good is commanded, there also the occasions of good are commanded.

*Rebears the first Commandement.*

Thou shalt haue none other gods but me.

*What euill is here generally forbidden?*

Euen that which the words doe import.

*What good is commanded?*

To haue God to be my onely God, and to be alwaies in his presence.

*What is it to haue God to be our onely God?*

To giue him all things which be proper and peculiar to his Maiestie.

*Which*

*Which be those that properly concerne God, and therefore be the speciall things commaunded?*

They be verie many.

*Rehearse the summe of them, whereby the rest may be vnderstood.*

I am bound to beleue in God, to loue God, to feare and obey him, to pray vnto him and praise him.

*After what sort must you performe these duties of faith, loue, feare, obedience, prayer, and thanksgining?*

With my whole mind and vnderstanding, with my whole heart and my whole strength.

*Which be the peculiar sinnes herein forbidden?*

To faile in giuing to God any of these or the like forenamed good things, in any part or in any respect.

*What else is particularly forbidden?*

To giue any of the forenamed good things to any creature, or any other thing whatsoeuer, whereby my heart may be withdrawn from God in any part or in any respect.

*Whch be the occasions of the breach of this commandement?*

1. First, the vaine desire of the pleasures, riches, and glorie of this world.
2. Secondly, a negligent and carelesse vse of the meanes to serue God his prouidence.

*Are not the contrarie good things to these commanded?*

Yea.

*Which are they?*

1. First, a heart contented with any estate, and vsing things of this world as though we vsed them not.
2. Secondly, a reuerent and diligent vse of the meanes to serue Gods prouidence.

*Rehearse the second commandement.*

Thou shalt not make to thy selfe any grauen Image, nor the likenesse, &c.

*What euill is expressly forbidden in this Commandement?*

I am forbidden to make any image eikher to represent God, or to worship him by.

*What*

*What euill is generally forbidden?*

I must auoide all inuentions and deuises of men in the outward worship of God, which be contrarie or beside the written word of God.

*Which be the speciall euils forbidden.*

Chiefly all corruption in the substance of doctrine, prajer, sacraments and discipline of the Church.

*What occasions of euill be forbidden?*

There be some which we must necessarily auoid, vnlesse we will fall into superstition and idolatrie; and they be these:

1. First, to ioyne the false parts of worship with the true worship of God.
2. Secondly to be present in bodie at idolatrous and superstitious seruice.
3. Thirdly, the reseruatiō of some speciall monument of superstition and idolatrie.

*Which be the lesser occasions forbidden, and yet so wee haue the speciall grounds of Gods worshippe) we must and may tolerate them when we cannot helpe them?*

1. First, all vaine, idle, and superstitious ceremonies.
2. Secondly, all keeping companie with false worshippers.

*Is not the euill in heart also forbidden?*

Yea, so farre forth as I lust in my heart to haue any of them preuaile or be established.

*What good is generally commanded?*

All the outward meanes of Gods worship, which be agreeable to his written word.

*What is specially commanded?*

I must vse such doctrine, praier, sacraments, and discipline of the Church, as be agreeable to Gods worde in the substance.

*What occasions of good be here commanded?*

1. First, to haue and vse good bookes of the doctrine and historie of the Church, written according to Gods word.
2. Secondly, erecting and maintaining schooles of learning, as nurseries of the ministerie,
3. Thirdly, sufficient prouision to be made for the Ministers of



of Gods word.

4. Fourthly, building and maintaining Churches and all things belonging thereunto.
5. Fifthly, I must vse all good ceremonies and orders agreeable to the word of God.
6. Sixtly, all familiar companie with the true worshippers of God.

*What good in heart is commanded?*

I am commanded to vse the meanes of Gods worship not onely outwardly, but also in spirit and truth.

*What is meant by these wordes: For I the Lord thy God am a jealous God, &c.*

That God will punish false worship in the false worshippers, and in their posteritie vnto the fourth generation.

*What is meant by these wordes: And will shew mercie vnto thousands, &c.*

That God will blesse his true worshippe in the true worshippers and their posteritie vnto the thousand discent.

*What is the vse of these?*

The vse is to make false worshippe more vile, and his true worship more pretious in our eyes.

*Rehearse the third commandment.*

Thou shalt not take the name of the Lord thy God in vaine, &c.

*What euils be here forbidden?*

1. First, all periurie, banning or cursing, enchanting, or coniuring.
2. Secondly, all swearing by false gods, or naming them with reuerence.
3. Thirdly, all customeable swearing or speaking of God without reuerence.
4. Fourthly, to cause gods name to be dishonoured by false doctrine or vngodly life, either in my selfe or in others.

*What good is herein commanded?*

1. First in matters concerning Gods glory,

I must sweare by God onely, in

{ iustice.  
judgement.  
truth,

2. Se.

2. Secondly, I must endeavour from my heart to grow vp in true knowledge, and a godly life, that so Gods name may be praised in my selfe and in others.

*What is meant by these words: For the Lord will not holde him guiltlesse, &c.*

That God will certainly punish the dishonouring of his name in any sort.

*What is the vse of this?*

The vse is this: to make vs more fearefull to dishonour him, and more carefull to glorifie his name,

*Rehearse the fourth commandment.*

Remember the Sabbath day to keepe it holy, &c.

*What is here generally commanded?*

I am commanded to make it my whole delight, to sanctifie the holy Sabbath of the Lord from morning to night.

*What is particularly commanded?*

1. First to vse all the publike meanes of Gods worship in the congregation of Gods people.
2. Secondly, to reioyce to vse all such priuate exercises as may make the publike meanes profitable to my selfe and to others.

*Which be those priuate exercises?*

1. First, the examining of my sinnes and wants, priuate prayer, reading of the Scriptures, singing of Psalmes, conference with others, and applying all things to my selfe with a care to profit others.
2. Secondly, relieuing the needie, visiting the sicke, and them that be in prison, comforting them that be in any miserie, reconciling them that be at variance, admonishing the vnruely, and such like.

*What is especially commanded?*

The spirituall beholding of the creatures of God, thereby to prouoke my selfe and others to praise him.

*What else is?*

A diligent searching of my heart with a like care to finde it out, and to reape some profit of the forenamed meanes, so that I may be the better for and through them.

*What:*

*What is then particularly forbidden?*

1. All such labours and pleasures in thought, word, & deede are forbidden, as may hinder me and others for vsing of, or profiting by the same meanes.
2. Secondly, the leauing vnused any of those publike means or priuate exercises,

*What is here generally forbidden?*

The vsing either of those publike or priuate means in ceremonie without some good fruite in my selfe, or care of fruite in others.

*Rehearse the first commandment?*

Honour thy father and thy mother, that thy daies may be long in the land, &c.

*Whom doe you vnderstand by father and mother?*

By father and mother I doe not vnderstand onely my naturall parents, but also those whom God hath set ouer me for my good, as magistrates, ministers, maisters, and such like.

*What duties doe children owe vnto their naturall parents?*

Children ought reuerently and obediently to receiue the instructions, commandements, and corrections of their parents, to succoure them, and to pray for them.

*What are they forbidden to doe?*

To refuse or murmur at the instructions, commandements, and corrections of their parents, or to neglect any dutie belonging to them.

*How may they trie their loue by these duties?*

Triall of  
the loue  
of childre  
to paréts,  
and of pa-  
rents to  
children.

They may trie whether their loue be right three waies.

First, if they be as desirous to doe all these duties to their parents, as they would haue their parents to doe all duties vnto them.

*What is the second?*

Secondly, if they be as desirous to doe all duties to their parents, as they would haue their children hereafter to honour them.

*What is the third.*

Thirdly if they be as willing to doe all these duties to their parents, as they would receiue long life or any other blessing

ac

at the hands of God.

*What duties doe parent owe to their children?*

Parents ought to teach, correct, pray, and provide for their children.

*How may they trie their loue by these duties?*

They may trie their loue two waies.

*What is the first?*

First, if they be as carefull to doe all duties to their children, as they would haue had their parents in times past to haue performed all good duties vnto them.

*What is the second?*

Secondly, if they be as carefull to doe duties to their children, as they would haue their children hereafter to be dutifull vnto them.

*What be the duties of seruants to their masters?*

Seruants ought in feare and trembling to submit themselves to the instructions, commandements, & corrections of their masters, and to doe no eye seruice to them.

*What if parents and masters doe not their duties to their children and seruants?*

Yet they must obey them for conscience to Gods ordinance.

*What if they command vniust things?*

Then they must obey God rather than men, and submit themselves to their corrections.

*Why are these wordes added: That thy daies, &c.*

They are added to allure vs more carefully to keepe and willingly to obey this commandement.

*And shall not disobedience be punished?*

Yea: it shall be rewarded with a short and miserable life.

*How may they trie their loue by these duties?*

They may trie it three manner of waies.

*What is the first?*

First, if they be as desirous to doe all these duties to their masters, as they would haue their masters doe the dutie of masters vnto them.

*What is the second?*

Secondly, if they be as carefull to doe all these duties to  
Cc their

their masters as they would haue their seruants to be dutifull vnto them, when they shall be masters.

*What is the third?*

Thirdly, if they be as willing to doe all duties to their masters as they would be glad to receiue long life or any other blessing at the hand of God.

*What duties doe masters owe to their seruants?*

Masters ought to teach and correct their seruants, and to pray for them.

*How may they trie their loue by these duties?*

They may trie their loue two waies.

*What is the first?*

1. First, if they be as desirous to doe all these duties to their seruants, as they would haue their masters deale with them, if they were seruants.

*What is the second thing?*

2. Secondly, if they be as carefull to doe all these duties to their seruants, as they would be to haue their seruants to doe all duties vnto them.

*Rehearse the sixth commandment?*

Thou shalt doe no murder.

*How many things are here forbidden?*

- |                   |  |
|-------------------|--|
| Foure especially: | 1. first is forbidden, by weapon or poison to kill our brother.  |
|                   | 2. secondly, by wounde or blowe, or any other meanes to shorten the life or empaire the health of any man.                   |
|                   | 3. thirdly, by worde, countenance, or gesture, to mocke grieue, or contemne any man.   |
|                   | 4. fourthly, we are forbidden all anger, hatred, or enuie, whereby we may be brought to reuenge our selues vpon our brother. |

*What good is here commanded?*

1. First we are commanded to haue peace with all men, as much as is possible and in vs lyeth.
2. Secondly we are commanded in thought, word, & deede, to seeke the preseruacion of the health of our brother.

*Rehearse*

Rehearse the seauenth commandement?

Thou shalt not commit adulterie.

How many things are here forbidden?

Three things are forbidden.

Which is the first?

First all outward actions are forbidden whereby the bodie is defiled, as adulterie, fornication, vncleannesse.

How many waies is vncleannesse committed?

Two waies: {  
first, either  
    against our owne bodies; which is vn-  
    natural: or,  
    the bodies of other creatures;  
    which is monstrous.  
Secondly, by  
    marrying  
    one  
    1. of false religion; or,  
    2. of no religion at all,  
    3. within the degrees forbidden.  
    4. without the consent of parents.  
    5. it is committed by vsing the  
    marriage bed intemperately.

What is the second thing forbidden?

Secondly, all instruments and occasions are forbidden, whereby this sinne is raised vp or strengthened in vs, and they be all contained in this word, Wantonnesse.

How is wantonnesse seene?

In 2, things: {  
first, when  
    either  
    1. the whole bodie is abused in  
    idlenes, or vaine sports; or,  
    2. any part of the bodie, as the  
    eye, the eare, the tongue, the  
    nose, the hād or foot are abused.  
secondly, when we doe intemperately abuse  
meate, drinke, sleepe, or apparell, or vse any  
inconuenient companie, time, or place.

What is the third thing forbidden?

Thirdly, all inward setled lustes are forbidden, whereunto the heart doth giue consent.

What good is commanded?

1. First, I am commanded to keepe my selfe pure and chaste



both in bodie and soule.

2. Secondly, to vse those meanes carefully, which may keepe vs chaste.

*Which be the meanes of chastitie?*

Continuall sobrietie in meat, drinke, sleepe, and apparell.

Continuall painefulnesse in our calling.

Fasting and watching so often as neede requireth.

*What if by these meanes we cannot be kept chaste?*

3. Then thirdly we are commanded to marrie, and in marriage to vse those meanes carefully whereby the mariage bed may be kept pure and vndefiled.

*Rebearsethe eight commandement?*

Thou shalt not steale.

*How many euils are herein forbidden?*

1. First, all those outward acts are forbidden, whereby stealth is committed.

*How many waies is stealth committed outwardly in all?*

1. first, all secret filching & open robbetrie, be it of neuer so small a thing, for neuer so great a neede.

2. secondly, all extortion or violent wrong, all oppression & vmercifull dealing.

3. all deceit in buying and selling or exchanging, in restoring things borrowed, found, giuen to keepe, and such like.

Two waies,  
either

by ourselues,  
and this is  
3. waies:

by commanding or counselling others to steale.

by others, either

by keeping counsell.  
by cōsenting any way to them when they steale.

*Which are the second euils forbidden?*

2. Secondly, all outward occasions of stealth are forbidden.

*Which be they?*

All idlenes, wastfull spending of goods, living in an vnlawe  
full calling, all false { waighes,  
measures,  
coynes, and such like.

*What is thirdly forbidden?*

Thirdly, all inward stealth of the heart is forbidden.

*Which is that?*

The setled will or desire of our neighbors goods, although  
we can not get them, or for feare, shame, or some other re-  
spect we do not take them.

*What is here commanded?*

1. First, to restore goods euill gotten, or wrongfully kept.
2. Secondly, to labour faithfully in a lawfull calling, to be  
sparing of that we get, and to helpe others as their neede  
requireth.

*Rehearse the ninth Commandement.*

Thou shalt not beare false witnessse, &c.

*What is forbidden herein?*

Wee are forbidden not onely to beare false witnessse our  
selues, but also to be partakers with false witnessse bearers.

*How many waies doe men beare false witnessse?*

2. waies:	{	1. outwardly	{	others; & that is	{	in iudgement
						or,
	{	2. inwardly	{	or,	{	out of iudgement.
						thēselues

In iudgement, when they giue or receiue false information  
pronounce or write any false sentence.

- Out of iudgement.
1. when any raise vp, spread abroad, or listen after false reports.
  2. when any report the faults of others without care of their credit, or when with flattering hearts they commend any man.
2. Inwardly either
    1. in suspicion without iust cause.
    2. in iudgement falsely or hardly of any man.

*Which be the occasions of false witness bearing?*

They be fleshly hatred of our enemies, the carnall loue of our selues or of our friends; to get the things we loue, and to auoide the things we feare or hate.

*How are we partakers with false witness bearing?*

If we either command or counsell it to be done.

If we mislike it not, staying it if we can.

*What is here commanded?*

1. First, in iudgement to further righteous causes so farre forth as my calling requireth.
2. Secondly, to speake the truth from my heart to euery man, so farre forth as it is requisite for him to know it.
3. Thirdly, to be as carefull of the credit of my neighbour as of mine owne, both in his presence and absence, so far forth as the nature of his offence will permit.
4. Fourthly, to hope and beleue the best of euery man.

*Rehearse the tenth commandment.*

Thou shalt not couet, &c.

*Are all motions and desires euill?*

No; for the desire of meate, drinke, sleepe, and such like are naturall, and in their owne nature good, vnlesse through our corruption they become sinfull.

*What motions be euill?*

Those motions be euill, which { God; or,  
are either against { our neighbour.

*Are all these forbidden in this commandment?*

No; for all those which are against God are forbidden in the first commandment; but those motions are onely here for-

forbidden, which are against our neighbour.

*Seeing in the former commandements we are forbidden to hurt our neighbour in heart, how doth this differ from the former.*

In the former commandements the settled desires of the heart are forbidden: but the motions are onely here forbidden whereunto the heart doth not consent.

*Whereof doe these motions arise?*

They either arise from our owne corruption, or are offered by Satan or by men.

*Are all these motions sinne in vs?*

All that arise of our corruption, are sinnes in vs: but they that be offered by Satan or men, are not sinnes, vnlesse we be infected with them.

*How are we infected with them?*

1. When we take pleasure in them.
2. When we be intangled with them.
3. When we suffer them to carrie in our mindes, though our hearts doe not giue consent.

*How is this commandement broken?*

- Three waies: {
1. first, when euill motions arise of our corruption mouing vs to hurt our neighbours.
  2. secondly, when we be infected with those motions which Satan or euill men do put into our mindes.
  3. thirdly, when we doe not with like affection desire the good of our neighbour as we do our owne.

*What is then commanded?*

I am commanded to loue my neighbour as my selfe.

*Who is your neighbour?*

Euery one that is neare me and standeth in need of my helpe, and it lyeth in me to helpe him, though otherwise hee be a stranger vnto me, or my foe.

*Why indage you so?*

Because of the Image of God in him, and that he is mine owne flesh in respect of our first parents,

*Doth the law of God prescribe the perfect rule of righteousness?*

C c 4

Yea:

Yea: for there is no good thing in deed, word, or th ought, but here it is commanded, and likewise no euill but here it is forbidden.

*Can every one keepe the law of God perfectly?*

They that are not borne againe of God cannot keepe it all nor in any one point, as pleasing God thereby in respect of themselves.

*Why so?*

Except a man be borne againe of God hee cannot see the kingdome of heauen, nor enter therein, neither can he keepe the comādements of God: moreouer, all men by nature being borne & conceiued in sinne are not onely insufficient to any good thing, but also disposed to all vice and wickednesse.

*What punishment is due to the breakers of Gods law?*

In this life the curse of God, and death; with manifold miseries both of bodie or soule or both.

*What else?*

Where this curse is not taken away, euerlasting death and damnation both of bodie and soule in the world to come.

*But God is Mercifull.*

He is indeed full of mercie, but he is also full of righteousness, which must fully be discharged, or els we cannot be partakers of his mercie.

*And cannot wee by our selues make satisfaction for our sinnes?*

We cannot by any meanes, but rather from day to day encrease our debt.

*But doth not God wrong to man, to require of him that he is not able to performe?*

No: for God made man so, that he might haue performed it: but hee by his sinne spoiled himselfe and his posteritie of those good gifts.

*Can any creature in heauen and earth which is onely a creature, make satisfaction to his righteousness?*

No, none at all: for first, God will not punish that in another creature, which is due to be paid by man: and beside, none that is onely a creature can abide the wrath of God against

gainst sinne, and deliuer others from the same.

*What manner of man is to be sought out to be our mediator and deliuerer?*

Hee which is indeede a very man and perfectly righteous, and more mightie than all creatures, that is hee which also is verie true God.

*Why must he be man, and perfectly righteous?*

Because that the righteousnesse of God requireth, that the same nature that sinned, should pay and make amends for sinne.

*Why must he be God withall?*

Because that by his godly power he may abide the burden of Gods wrath in his flesh, and may get againe and restore to vs the righteousnesse and life which we haue lost.

*Who is that mediator which is very God and very man, and perfectly righteous withall?*

Our Lord Iesus Christ, who was made vnto vs wisdom, righteousness, sanctification and redemption.

*What is the vse of all that hitherto hath bene taught?*

The vse is to bring vs to a sound perswasion and feeling of our sinnes, because they haue deserued so grievous punishment, as either the death of the sonne of God or hell fire.

*Are they onely deliuered from the curse of the Law, and made partakers of the merites of Christ that are truly humbled?*

Yea: for heauen and earth shall passe away: but one iote or tittle of Gods Law shall nor faile till all be fulfilled.

*How is the trueth of Gods Law fulfilled?*

It is fulfilled in {  
1. Gods children; because it bringeth them to be truly humbled in themselves for their sinnes, and then sendeth them to Christ in whom it is fully fulfilled.  
2. the wicked; because it declareth to them their iust confusion, when to the end they either presume or despaire.

*Is sorrow for sinne sufficient to bring vs to saluation?*

No: for we must also haue a true faith.

*What*



*What is that true faith that saveth vs?*

It is a true perswasion of the mercies of God merited by our Lord Iesus Christ,

*How shall we attaine to this true faith?*

By the Spirit of God giuing vs the true perswasion of the gospell.

*Where is the Gospell declared vnto vs?*

It is generally declared vnto vs in the holy Scriptures; but the Church of God hath gathered out of them a certaine summe thereof.

*Which is that?*

The Articles of our Christian faith, commonly called the Creede.

*Rehearse the Articles of our Christian faith?*

I beleue in God the Father Almighty, maker of heauen and earth, &c.

*Into how many parts are the Articles diuided?*

Into two: { the first is, of faith in god.  
the second is, of faith concerning the Church,  
*What are you taught to beleene in the first part?* { Father.  
In the first part I declare that I beleue in god the { Sonne.  
H. ghost.

*Why say you, I beleene in God, and not in Gods?*

Because there is but one onely true god vpon whome my faith is wholly stayed.

*Seeing there is but one God,* { Father,  
*why name you three, the* { Sonne,  
Holy Ghost?

Because that god hath so opened himselfe in his worde that these sundrie persons are but one true & euerlasting god.

*Why say you, I beleene in God, and not rather, that there is a God?*

By saying, *I beleene in God*, I declare that I put my whole trust and affiance in 'god; whereas the Devils and wicked men beleeuing that *there is a God*, yet can not put their whole trust and confidence in god.

*Why say you, I beleene, and not, We beleene?*

Because I must be saued by mine owne faith, and not by the  
the

the faith of another.

*Why call you God, Father?*

Because he is the Creatour of heauen and earth, and so is the father of all creatures?

*Why call you God, Creatour of heauen and earth, & not, Maker of heauen and earth?*

Because he created all things of nothing; for to create, is to make a thing of nothing: but to make, is to make a thing of that which was something before.

*Why call you him, Almighty?*

Because as he created all things of nothing, so doth hee preserve and guide them by his almightie power, wisdom, iustice, and mercie.

*What comfort doth this article minister vnto you?*

It ministrereth vnto me foure notable comforts:

1. First, that all good Angels of god shall watch ouer me, & pitch their tents about me.
2. Secondly, that neither the deuill nor men shall haue any power to hurt me, but when and as farre forth as god doth giue them leaue.
3. Thirdly, that I shall haue a profitable and conuenient vse of all gods creatures.
4. Fourthly, though I suffer hurt by Sathan, or want of the creatures, yet all this shall turne to my good in the end.

*How can this be?*

Because god can doe it as an Almighty god, and will doe it as a most mercifull and louing father.

*True it is that by creation we had this benefite, but we haue lost it, and are become the children of wrath: how then can God become our father, and shew his mercie vnto vs?*

He is become our father by faith in Iesus Christ the sonne of god.

*What beleene you of God the Sonne?*

1. First, I beleue that he is able to worke my saluation.
2. Secondly, I beleue that hee hath wrought it indeed, after that manner that is set downe in the Creed.

*How can you beleue that he is able to worke your saluation?*

I doe

I doe beleue it, because he is both God and man, & hath an office from God the Father to worke my saluation.

*By what words in the Creede doe you beleene Christ to be God?*

By these words, *His onely sonne*, I declare that I beleene in Christ the onely begotten sonne of God, begotten of his father before all worlds, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whome all things were made.

*Why call you him the onely begotten sonne of God?*

Because he is the alone sonne of God by nature.

*How can this be, seeing Adam, the Angels, and we also be the sonnes of God?*

Adam was the sonne of God by creation, which wee haue lost, but yet wee be the sonnes of God by regeneration.

*Why was it requisite that he should be God?*

Because nothing but God was able to abide & ouercome the wrath of God and the punishment due vnto sinne.

*What comfort haue you by this, that Christ is God?*

Hereby I am sure, that he is able to saue me by reconciling me to the father, that he may make me the childe of God.

*By what words in the Creede doe you shewe that you beleene Christ to be man?*

By these words, *Borne of the Virgine Mary*, I doe shewe, that Christ is borne of the virgin Mary as others be, and subiect to all infirmities of man, sinne onely excepted.

*Why are these words added; Conceived by the Holy Ghost?*

To shew, that Christ by the Holy Ghost was conceived in the wombe of Mary (the continuing still a pure virgine) and that he was borne holy and without sinne, whereunto all other men by nature are subiect.

*Was it needfull that Christ should be without sinne?*

Yea. for otherwise the Godhead and Manhood could not be ioyned together: and againe, if he had beene a sinner, hee could not haue satisfied for the sinnes of other men.

*Why was it requisite that Christ should be man?*

Because the righteousnes of God requireth, that the same nature which had sinned, should also paye & make amends for sinnes.

*What?*

*What comfort haue you by this, that Christ is man?*

Hereby I am assured, that Christ is fit to suffer the punishment of my sinne; and being man, himselfe is also meete to be more pitifull and mercifull vnto men.

*What fruit haue you by his holy conception?*

I am assured that his holy conception hath couered the corruption of my nature, and that his pure conception shall be imputed vnto me.

*What comfort haue you by this, that he is both God and man?*

By this I am most certainly assured, that hee is able most fully to finish my saluation, seeing that as he is man he is meete to suffer for sinne; as he is God, he is able to beare the punishment of sinne, and to overcome in suffering: and therefore he is called IESVS.

*What doth Iesus signifie?*

It doth signifie, a Sauour.

*Why doe you call him Iesus?*

I doe call him *Iesus*, (that is, a Sauour,) because he saueth me from all my sinnes, & because there is none other meanes whereby I may in part or in whole be deliuered from them.

*What comfort haue you by this?*

My comfort is euen the same which I haue said, and the rather, because God from heauen gaue him his name, and the Church on earth hath subscribed thereunto.

*What signifieth Christ?*

It signifieth *Anointed*.

*Why is he so called?*

Because hee 

was annointed to be a	{	Prophet	}	for all his people, and so for me.
		Priest		
		King		

*How gather you this?*

By the anointing of Prophets, Priestes, and Kings, which were figures of him,

*Was Christ annointed with materiall oyle as they were?*

No: but he was annointed with all giftes of the holy Spirit without measure.

*Why doe you call him Prophet?*

Because

Because he was, he is, and euer shall be the onely teacher of the Church.

*What were then the Prophets and Apostles?*

They were his disciples and seruants, and spake by his spirit.

*What comfort haue you by this?*

Hereby I am sure, that he will lead me into all truth, reuealed in his word, needfull for Gods glorie and my saluation,

*Why call you him Priest?*

Because offering vp himselve a sacrifice once for all, he hath satisfied for all my sinnes, and maketh continuall intercession to the father for me.

*What comfort haue you by the Priesthood of Christ?*

Hereby I am assured that he is my mediatour, and that I also am made a Priest.

*How are you made a Priest?*

By him I haue freedome and boldnes to drawe neare and offer my selfe and all that I haue to God the Father,

*Why call you him King?*

Because he doth guide and gouerne me vnto euerlasting life by his word and spirit,

*What comfort haue you by this?*

Hereby I am assured, that by his kingly power I shall finally overcome the flesh, the world, the deuill, death and hell.

*Why call you him Lord?*

Because not with golde nor siluer, but with his precious blood hee hath purchased vs to be a peculiar people to himselfe.

*What comfort haue you by this?*

Seeing he hath paid such a price for me, hee will not suffer me to perishe.

*What is the second thing wherein the faith of Christ consisteth?*

Secondly, I beleue that hee hath wrought my saluation indeed after that manner that is set downe in the Creed.

*After what manner hath he wrought your saluation?*

1. By his most painfull sufferings for sinne.
2. By his most glorious victorie and triumph ouer sinne.

*In what words are his most painfull sufferings expressed?*

In

In these words; Suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell.

*What is the generall meaning of these wordes?*

By them I shewe my selfe to belecue, that Christ endured most grieuous torments both of bodie and soule.

*What comfort haue you by this?*

I am freed from all those punishments of bodie and soule which my finnes haue deserued.

*How then cometh it to passe, that wee are so often afflicted with grieuous torments both in bodie and soule?*

Our sufferings are not by desert any satisfaction for our finnes in any part, but being sanctified in the most holy sufferings of Christ, they are medicines against sinne.

*Why are these words added; Suffered vnder Pontius Pilate?*

Not onely for the truth of the storie, but also to teach that he appeared willingly and of his owne accord before a mortall iudge, of whome hee was pronounced innocent, and yet by the same he was condemned.

*What comfort haue you hereof?*

That my Sauour thus suffering not any whit for his owne finnes, but wholly for mine and for other mens finnes before an earthly iudge, I shall be discharged before the heauenly iudgement seate.

*What is meant by this; That he was crucified?*

That he dyed not onely a common death, but such a death as was accursed both of God and man.

*What comfort haue you by this?*

I am comforted in this, because I am deliuered from the curse which I haue deserued by the breach of the law, & shall obtaine the blessing due vnto him for keeping of the same.

*What is meant by this; That he dyed.*

That his soule was separated from his bodie, so that he dyed a corporall death.

*Why was it requisite that he should die?*

Because by sinne came death into the worlde, so that the iustice of God could not haue bene satisfied for our finnes, vnlesse death had bene ioyned with his sufferings.

*Why.*



*Why is it further added, That he was buried?*

To assure vs more fully that he was truly dead.

*What comfort haue you by his death and buriall?*

1. I am comforted, because my finnes are fully discharged in his death, and so buried, that they shall neuer come into remembrance.
2. Secondly, my comfort is the more, because by the vertue of his death and buriall sinne shall be killed in me, and buried, so that henceforth it shall haue no power to reigne ouer me.
3. Thirdly, I need not to feare death, seeing that sinne which is the sting of death is taken away by the death of Christ, & that now death is made vnto me an entrance into this life.

*What is the meaning of this, He descended into hell?*

This is the meaning; that my Saniour Christ did not only suffer in bodie, but also in soule did abide most ynspokeable vexations, griefes, painfull troubles, and feare of minde, into the which both before, and most of all when he hanged vpon the crosse, he was cast.

*What comfort haue you by this?*

I am comforted in this, because in all my grieuous temptations and assaults I may staie and make sure my selfe by this, that Christ hath deliuered me from the sorrowfull griefes & paines of hell.

*What beleeneest thou in this article, Her se againe from the dead?*

I beleue that Christ in his manhood hath suffered for me, and that he did in the third day rise againe by his owne power from the dead.

*Wherein doth this article minister comfort vnto thee?*

- In three things:
1. His resurrection doth assure me, that his righteousness shall be imputed to me for my perfect iustification.
  2. It comforteth me because it doth from day to day raise me vp to righteousness & newnes of life in this present world.
  3. It ministreth vnto me a comfortable hope that I shall rise againe in the last day from bodily death.

*What*

*What beleeuest thou in this Article, He ascended into heauen?*

I beleeue that Christ in his humane nature (the Apostles looking on) ascended into heauen.

*What comfort haue you thereby?*

1. I am comforted in this, that Christ hath prepared a place for me in heauen: which now I feele by faith, and hereafter shall fully enioy.

2. I am comforted by his intercession to the father for me.

*What fruit haue you by his intercession?*

1. First, it doth reconcile me to the Father for those sinnes which I doe daily commit.

2. Secondly, being reconciled in him, I can pray to God with boldnesse, and call him Father.

*What is the meaning of this Article, He sitteth at the right hand of God the Father?*

I beleeue that Christ in mans nature was aduanced by the Father vnto that high authoritie wherby he ruleth all things in heauen and in earth.

*What comfort haue you thereby?*

1. I am comforted because I shall receiue from him all things needfull for me vnder his gracious gouernement.

2. By his power all mine enemies shall be subdued & troden vnder my feete.

*What beleeue you in this Article, From thence he shall come, &c.*

I beleeue that Christ shall come in his maiestie to pronounce sentence vpon all those that were dead before, and vpon them that then shall be found aliue.

*What comfort haue you by this?*

1. I am comforted in my greatest miserie, knowing that Christ will come one day and rid me out of all.

2. I am sure that hee will giue sentence on my side, and take me to glorie with him.

*Why say you, I beleeue in God the holy Ghost?*

Because he is God equall with the father and the sonne,

*Why call you him holy?*

Because he is the authour of all holinesse.

*What fruits haue you by this?*

1. The holy Ghost doth assure me, that I am the child of God by making me to call him *Abba* father.
2. He assureth me by the death and resurrection of Christ, that sinne dieth in me, and I am raised vp to holinesse of life.
3. The holy Ghost leadeth me into all truth needfull to Gods glory and my saluation.
4. He comforteth me in all my troubles, & in death assureth me of a better life in this same bodie and soule.

*What is the meaning of this Article, I beleene that there is a Catholike Church?*

That God hath a certaine number of his chosen children, which he doth call and gather to himselfe.

*Why say you, I beleene that there is a Catholike Church?*

Because that the Church of God cannot be alwaies seene with the eyes of man.

*Why call you the Church, Holy?*

Because the Church on earth though in it selfe it is sinneful, yet in Christ the head it is holy; and in the life to come shall be brought to perfection of holines.

*Why doe you call it Catholike?*

Because God in all places & of all sorts of men had frō the beginning, hath now, and euer will haue an holy Church.

*What is the meaning of this article, The communion of Saints?*

The whole Church communicateth with Christ and every member one with another.

*What comfort haue you by this article?*

1. I am comforted, because I am iustified by that faith where- by Adam and Abraham were iustified, which is tyed to no time, or place, and excludeth no person.
2. I am comforted, because I am made partaker of Christ & all his mercies by faith, & of all the blessings of the Church by loue.

*What beleeneest thou in this article, I beleene the forgiveness of sinnes?*

I beleene that God for Christes sake doth freely forgive me not onely all my sinnes, but also the punishment that I haue de-

deserued by them.

*Why say you, I beleene the forgiveness of sinnes?*

Because no reason can perswade me, but the holy ghost onely must worke the assurance of it in my heart.

*What comfort haue you hereby?*

1. First, I am comforted, because all the sinnes I haue and daily commit, shall neuer be laide to my charge.
2. Secondly, I am comforted, because that the weaknes and wants of all my duties are couered and supplied in Christ.
3. Thirdly, I am comforted, because God will heare me praying for others, that they may haue faith to seele the forgiveness of sinnes.

*What beest thou in this article, The resurrection of the bodie vnto life euermlasting?*

I beleue that this body after it shall be dissolued into dust, shall be raised vp againe at the last day, and my soule shall liue in euermlasting glorie.

*What comfort reape yout hereby?*

1. I am made comfortable and chearefull in well-doing, seeing my labour shall not be in vaine.
2. I am made to despise the pleasures and glory of this world, and with patience to suffer all troubles that are laide vpon me in this present life.
3. It comforteth me ouer the death of my dearest friends, and maketh me chearefull in death, knowing that I shall haue a part in the resurrection of the iust.

*What fruit haue you when you beleene all these Articles?*

All doe come to this end, that being iustified by faith, I am righteous in Christ before God.

*What be the seuerall fruits?*

1. First, I am at peace with God, although in my selfe for my outward sinnes which I daily commit, and my inward corruption which remaineth, I am accused.
2. I get strength to fight against my outward sinnes, to subdue my corruption, to doe outward good workes, and to delight in the lawe of God in the inward man.
3. I haue a right to all Gods creatures, so that the vse & want

of them shall turne to the furtherance of my saluation.

4. I am assured of the glorification of my soule and bodie in the heavens, because I am made an heire of euertasting life.

*Why is this giuen wholly and onely vnto faith?*

Not because faith doth deserue it: but because the merits of Christ can be laid hold on and applyed to my selfe by none other meanes but by faith alone.

*Can not our good workes in some part iustifie vs before God?*

No: for the righteousness which is able to stand in the iudgement of God, must be perfect in all respects.

*Are not our good workes perfect?*

No: for in many things we sinne all; and againe, the best workes we doe are defiled with sinne; and therefore can deserue nothing at the hands of God.

*Why then doth God promise a reward vnto them?*

The reward that God doth promise, is not for the desert of workes, but of his owne grace and mercie.

*Will not this doctrine make men carelesse of well doing?*

No: for they that be ingrafted into Christ, must needs bring forth good workes.

*Why is it needfull that they should doe good workes?*

1. First, that we may by them shewe our selues thankfull vnto God for all his benefits.

2. That we may be assured of faith & election by good workes,

3. That by our good workes we may edifie others.

*How maist thou edifie others?*

1. First, by encouraging & strengthening those that are good.

2. Secondly, by winning those that are not come vnto God.

3. And then by stopping the mouthes of the wicked.

4. The fourth ariseth of the former, and that is the glorie of God, which is aduanced by them.

*Are good workes so needfull, that without them we cannot be saued?*

Yea: for although good workes do not worke our saluation in any part, yet because they that are iustified are also sanctified, they that doe no good workes declare that they neither are iustified nor sanctified, and therefore cannot be saued.

*Then*

*Then they must much more be condemned which committe sinne  
& lye in it?*

Yea: for such are not onely pronounced to be accursed by the law, but also the gospel hath denounced that they shall not inherite the kingdome of heauen.

*Can euery one doe good workes?*

None can doe good workes, but they that are borne againe.

*How can they that are thus borne againe doe good workes?*

They that are thus borne againe, and carrie in them the Image of God, haue repentance wrought in them; fro whence good workes do proceed,

*What is repentance?*

Repentance is a turning of our selues to God, whereby we crucifie and kill the corruption of our nature, and reforme our selues in the inward man, according to Gods will.

*What is it to crucifie the corruption of our nature?*

It is truly and with all my heart to be sorie that I haue angered God with it and with my other finnes, & euery day more and more to hate it and them, and to flie from them.

*How is this sorrow wrought?*

It is wrought in me partly by the threatnings of the lawe, and the feare of Gods iudgement, but especially encreased by the feeling the fruite of Christ his death, whereby I haue power to hate sinne and to leaue it.

*How is this reformation of our selues wrought in vs?*

Onely by the promises of the gospel, whereby we feeble the fruite of the rising againe of Christ.

*What doth ensue hereof?*

Hereby we are raised vp into a new life, hauing the Lawe written in our hearts, and so reforme our selues.

*Hereby it appeareth that none can repent of themselves or when they will.*

Yea: for it was said before, that it is the gift of God giuen vnto them that are borne againe.

*By this it is also euident that Gods children stands in neede of repentance, so long as they liue.*

Yea: for there is none of Gods Saints but alwaies carrying



this corruption about them, they sometime fall and are farre from that perfection of goodnes which the Lord requireth.

*Seeing it was said before that good workes did proceed from repentance, what properties are required of workes?*

1. First, that they be such as God hath commanded in his law.
2. Secondly, that they that doe them be such as be ingrafted into Christ and continue in him.

*What say you then of the good workes of thē that be not in Christ?*

They do no good workes, because they neither are as yet members of Christ, nor doe offer them to God in the name of Christ.

3. The third propertie of workes is, that they may be to glorifie God, and to assure our saluation.

*Is it not lawfull to seeke our owne praise and merit by our owne good workes?*

No: for all our good workes are imperfect, and saluation is onely merited by the death of Christ, as was saide before.

*We haue heard that the lawe worketh the knowledge of our sinnes and feeling of our miserie: what meanes hath God ordained to worke faith in vs?*

He hath ordained	{	1 the gospell	}	to beget and breed it in vs.
		2. Praier		
		3. Sacraments		
		4. Discipline		
		5. Affliction		
			}	to confirme it in vs.

*What is the Gospell?*

It is that part of gods word whereby the holy ghost worketh in vs a liuely faith to apprehende the free remission of sinnes in Iesus Christ.

*How many kindes of faith be there?*

Two, a	{	Speciall, & this is either	{	whereby I beleeeue god to be iust in his threatnings, & so am made penitent: or, whereby I beleeeue him to be made mercifull in his promises, and so come to repentance.

*What?*

*What difference is there betwene penitence & repentance?*

Penitence is a sorrow for sinne wrought by the law: Repentance is a recovering our selues frō sin wrought by the gospell.

*Is there such difference betwene the Law and the Gospell?*

Yea: for the law differeth from the gospell in 4. things.

1. First, the law reuealeth sinne, rebuketh vs for it, & leaueth vs in it; but the gospell doth reueale vnto vs remission of sinnes, & freeth vs frō the punishment belonging therunto.
2. The law commandeth to do good and giueth no strength: but the gospell inableth vs to doe good, the H. ghost writing the law in our hearts, and assuring vs of the promise.
3. The law is the ministerie of wrath, condemnation & death; but the gospell is the ministry of grace, iustification, & life.
4. In many points the law may be conceiued by reason; but the gospell in all points is far aboue the reach of mans reason.

*Wherein do they agree?*

They agree in this, that they be both of god and declare one kinde of righteousness, though they differ in offering it vnto vs?

*What is that one kinde of righteousness?*

It is the perfect loue of god and of our neighbour.

*What thing doth follow vpon this?*

That the seuer law pronounceth all the faithfull righteous.

*How doth the law pronounce them righteous?*

Because that they haue in Christ all that the law doth aske.

*But yet they remaine transgressours of the law.*

They are transgressours in themselves, and yet righteous in Christ, and in their inward man they loue righteousness & hate sinne.

*What then is the state of the faithfull in this life?*

They are sure in Christ, and yet fight against sinne.

*What battails haue they?*

They haue bat- { within: the battell of the flesh against the  
and  
{ without: the temptations of { Satan.  
the world.

*How shall they ouercome?*

By a liuely faith in Iesus Christ.

*What call you the flesh?*

The corruption of our nature wherein we were borne and conceived.

*Doth that remaine after regeneration?*

Yea: it dwelleth in vs and cleaueth fast vnto vs so long as we carrie the outward flesh about vs.

*How doth the flesh fight against the spirit?*

By continuall lusting against the spirit.

*How is that?*

1. By  $\left\{ \begin{array}{l} \text{shindering or,} \\ \text{corrupting} \end{array} \right\}$  vs in the good motions, words, and deeds of the spirit.

2. By continuall moouing vs to euill  $\left\{ \begin{array}{l} \text{motions,} \\ \text{words,} \\ \text{deeds.} \end{array} \right\}$

*What call you the spirit?*

The holy Spirit which God in Christ hath giuen vs, whereby we are begotten againe.

*Do we not receiue the spirit in full measure and in perfection as*

No: but first we receiue the first fruits, & afterward daily increase of the same vnto the end, if the faulte be not in our selues.

*How doth the spirit fight in vs?*

By lusting against the flesh.

*How doth it lust against the flesh?*

1. First, partly by rebuking and partly by restraining in vs the euill motions and deeds of the flesh.

2. By continuall inlightning  $\left\{ \begin{array}{l} \text{thoughts} \\ \text{words} \\ \text{deedes} \end{array} \right\}$  agreeable to gods will.

*What call you the world?*

The corrupt state and condition of men, and of the rest of the creatures.

*How doth the world fight against vs?*

By alluring and withdrawing vs to the corruptions thereof.

*What meanes doth it vse?*

1. It allureth  $\left\{ \begin{array}{l} \text{pleasures} \\ \text{profite \& glorie} \end{array} \right\}$  of this world, from our obedience to god.

2. It allureth vs o. <sup>paines,</sup> } to distrust gods promises,  
 therwhiles by <sup>losses, and</sup> }  
 reproches, }  
*How shall we overcome the pleasures, prosite, and glory of this world?*

1. By a true faith in Iesus Christ, who despised all these things to worke our saluation, and to make vs overcome them.
2. By faith in gods word, that feareth vs from doing any thing, that is against his will.

*How shall we overcome the* <sup>paines,</sup> } *of this world?*  
<sup>losses, and</sup> }  
<sup>reproches</sup> }

1. By a liuely faith in Iesus Christ, who suffered all those things, to worke our saluation, and to inable vs to suffer them.
2. By a stedfast faith in Gods promises & providence, that we shall want no good thing, & that all things seeming hurtfull, shall be turned to the furtherance of our saluation.

*What call you Satan?*

The aduersarie or enemie of god and his people.

*How doth he fight against vs?*

1. By subtiltie alluring vs to sinne, and therefore he is called a Tempter, or Serpent.
2. By laying fearefully to our charge our sinnes committed, and therefore he is called, the Deuill an accuser.
3. By seeking by manifold inward terrors and outward troubles to swallow vs vp, and therefore is called, a roaring Lion.

*How shall we fight against Satan and his tentations?*

1. By faith in Iesus Christ, who ouercame all his tentations in his owne person, that so we might overcome in him.
2. By resisting the inward motions & outward occasiōs of sin.

*How shall we doe that?*

By beleeuing that we are baptized into the death and resurrection of Christ.

*How shall we overcome Sathan and his accusations?*

1. By faith in Iesus Christ, who hath iustified vs from all the sinnes for the which he can accuse vs.
2. By all those comfortable promises of forgiuenes of sinnes, which

which in Christs name are made vnto vs,

*How shall we overcome him, in our terrors and troubles?*

1. By faith in Iesus Christ, who was heard in all his troubles to giue vs assurance that we shall not be ouercome in them.
2. By faith in gods prouidence, whereby we know that he can do no more vnto vs then the Lord doth direct for our good.

*We haue heard that the word is the first and chiefe meanes not onely to beget, but also to strengthen and increase faith in vs: what is the next principall meanes?*

Prayer is the next principall meanes seruing for the strengthening and encreasing of faith.

*What is prayer?*

It is a lifting vp of the mind and a pouring out of the heart before God.

*Is there any prescript rule of prayer left vs in the scriptures?*

Yea, euen the prayer which our Sauour Christ taught his Disciples, called the Lords prayer.

*Is it lawfull to vse no other forme of words?*

Wee may vse another forme of wordes, but we must pray for the same things and with like affection that is prescribed in that prayer.

*How is that prayer diuided?*

It is diuided } Preface, or entrance to the prayer.  
 into the } Prayer it selfe.  
 } Conclusion, or shutting vp of the prayer.

*Which is the Preface?*

Our Father which art in heauen?

*What doth the Preface put vs in mind of?*

1. First, of him to whome we pray.
2. Secondly, of our owne estate in prayer.

*To whome doe we pray?*

Onely to God the } Father.  
 } Sonne.  
 } Holy Ghost.

*Why doe you here name the father?*

Because discerning the persons, we pray to the Father secretly vnderstanding it, that wee doe it in the mediation of the

the Sonne, by the working of the Holy Ghost.

*Why must we pray to the Father in the mediation of Christ his Sonne?*

Because God being displeased for sinne, we can haue no dealing with him, but onely by the meanes of his sonne, in whome he is well pleased.

*Why is it required that we pray by the working of the Holy Ghost?*

Because the Holy ghost assureth vs that he is our father; & whereas we know not what to pray, nor how to pray, the holy ghost doth teach vs both.

*What must we be perswaded of, and how must we be affected in prayer?*

- |                   |             |  |  |
|-------------------|-------------|--|--|
| Partly concerning | our selues: | 1. we must be truly humbled; which is wrought in vs two wayes:   | <ul style="list-style-type: none"> <li>1. with a perswasio of our sinfull miserie &amp; vnworthines to be helped.</li> <li>2. with a certain perswasion of the glorious maiestie of God in heauen that must helpe vs.</li> </ul>   |
|                   |             | <ul style="list-style-type: none"> <li>2. wee must haue a certaine confidence we shal be heard: and this is wrought in vs,</li> </ul>  | <ul style="list-style-type: none"> <li>1. by faith, being perswaded that God loueth vs as his owne children in our Lord Iesus Christ.</li> <li>2. by faith, being perswaded that our Father being God Almighty, he is able to doe whatsoever hee will in heauen and in earth.</li> </ul> |
|                   | others:     | <ul style="list-style-type: none"> <li>1. That all Gods people pray for vs.</li> <li>2. Wee must be perswaded, that it is our bounden dutie to pray for others as well as for our selues.</li> </ul> |  |

*How*



*How are the petitions diuided?*

Into two { 1. wee make request for those things that con-  
 partes: cerne gods maiestie. (sare.  
 for, { 2. For those things that concerne our owne wel-  
*Which be those that concerne Gods maiestie.*

The 3. first: { 1. hallowed be thy name,  
 { 2. thy kingdome come,  
 { 3. thy will be done in earth as it is in heauen.

*What is meant by the names of God?*

1. The names and titles of God, as *Iehoua, the Lord of hostes,*  
 and such like,

2. The { 1. wisdome { 4. goodnes {  
 { 2. power { 5. truth { of God,  
 { 3. mercie { 6. righteousness {  
 { 7. eternitie {

*Why be these called the names of God?*

Because as names serue to discern things by, so god is  
 knowen to be god by these things.

*What is meant by the word Hallowed?*

We pray, that as god is glorious in himselfe, so he may be  
 declared and made knowen vnto men.

*How shall Gods name be declared to be holy and glorious?*

1. First, we pray that his wisdome, power, goodnesse, mercie,  
 truth, righteousness, and eternitie, may more and more be  
 imparted vnto vs and other of gods people.
2. Secondly, we pray, that according as we know these things,  
 so the fruits of them may appeare in ours and all gods peo-  
 ples liues, that so gods name may be honoured and praised.

*What doe we pray against in this petition?*

1. First, wee pray against all ignorance of holy things wee  
 should knowe, and want of good workes, whereby god  
 wants of his glorie.
2. We pray against all false religion, wicked doers, and vngodli-  
 nes, whereby gods name is dishonoured.

*FINIS.*



*A Letter against hardnesse of heart.*



Beseech God, the Father of Iesus Christ, to giue me his good spirit; in writing to giue aduise, and you in reading to receiue it, Amen.

Since the time that I receiued M. S. Letter, wherein he declared his carefull compassion ouer your estate: I haue beene not a little grieved, because partly for want of a conuenient messenger, and partly because of my manifold distractions with the like occurrences, and other waightie affaires, I haue beene hindered from writing hitherto vnto you. And albeit euen still I be in the same case, yet conscience towards God, and loue and compassion towards you, forceth me to ouercome lets, which hardly I could otherwaies preuaile against. And albeit I can not speak as I would, yet of that which I shall write (proceeding from the forenamed grounds) I looke for some blessing of God through Iesus Christ, if you will not too much faint in faith, and yeeld to the Aduerlarie: yea if you will but hope so well of your selfe as (in the feare of God I write it) I hope of you. First, whereas it seemeth you are sometimes grieved, because you tarried not still at Cambridge according to mine aduise, you must know I aduised it not as a thing necessarie, but more conuenient, as I then supposed, but I aduised you to obey your father, if his pleasure still continued to haue you home: whereunto you yeelding, I can not see how you offended, it being your fathers pleasure you should so doe. And who knoweth whether being there you might not haue been as much troubled, there being no priuiledge for persons and places in such cases? And who knoweth whether it be the Lords pleasure, for the example and instruction (and I hope the consolation) of others in the end? And albeit you will now thinke that here you were nearer the moe and stronger meanes.

meanes, yet know you and be perswaded, that God can and doth in such cases worke by fewer and weaker, according to his good pleasure. Besides, it is in our corrupt nature to make much of such meanes as wee can not haue, and not so to esteeme those which God doth offer vs, as wee should. I beseech you therefore in the name of Iesus Christ, humbly to praise God for those meanes he offereth in mercie vnto you, and to vse them in faith accordingly; and so God shall blesse you by them. And then by such conference as you may haue from hence by letters, wherein if I may stand you in any stead, rather for the good opinion you haue of me, than for any great matter I am able to performe, I shall be readie to offer any office of loue vnto you, as God shall inable me; and so farre forth as I shall be at any time instructed in your particular estate in some Letters sent from you by conuenient messengers. That which I perceiue presently by M. S. Letter is, that you are afflicted with the blindnesse of your mind, and hardnes of your heart, which can not be mooued either with the promises of Gods mercies, or feare of his iudgements; nor affected with the loue & delight of the things which be good, nor with the hatred and loathing of the euill. Great cause you haue of griefe I confesse, but no cause of despaire dare I grant; because I am perswaded that your perswasion is somewhat false; partly for want of a sound iudgement of your estate, & partly for some defect of faith, somewhat through your owne default. First therefore know you for a certentie, that this is no other tentation than such as diuers of Gods children haue bin humbled with, and afterward haue had a good issue out of it: & if it please God to mooue you to credit me, I my selfe haue known others, as deeply this way plunged as you can be.

1. Cor. 10.  
13. Remember therefore, that God is faithfull, and will not suffer you to be tempted aboue that which you shall be able to beare. And yet further to confirme you herein, the holy Scriptures do record, that this way God heretofore hath humbled his owne people: in whose person the Prophet Esay lamentably complaineth: *O Lord, looke downe from heauen, behold from the dwelling place of thy holinesse, and of thy glorie.*

Esai. 63. 15. *Where*

Where is thy zeale and thy strength, the multitude of thy mercies, and of thy compassions? They are restrained from me. And afterwards: O Lord, why hast thou made vs to erre from thy wayes, and hardened our hearts from thy feare? And in the next Chapter, verse 6. We haue bene all as an vncleane thing, & all our righteousnesses as filthy clouts: and we all doe fade as a leafe, and our iniquities as the winde dash take vs away: and there is none that calleth vpon thy name, neither that stirreth up himselfe to take hold on thee: for thou hast hidde thy face from vs, and hast consumed vs, because of our iniquities. And before: We grope for the wall like the blind, and we grope as one without eyes, we roare like Beares, and mourne like dones. So complaineth Ezechias in the bitternesse of his soule. Like a Crane or a Swallow so did I chatter, I did mourne as a done. And when Dauid cryeth: Create in me, O God, a cleane heart, renew in me a right spirit: Restore to me the ioy of my saluation, establish me with thy frag spirit; Doth he not declare that his heart was vnclean, his spirit crooked, the ioy of his saluation lost, and himselfe subiect to the spirite of bondage? so that wanting the spirite of libertie or adoption, he could neither cry *Abba Father*, nor haue any power against sinne. Thus you see how Gods children may be blinded in mind, and hardened in heart for a time, so that they feele in themselves the grace of the holy Spirit to be as it were perished and dead.

Esa. 59. 10.

Esa. 38. 14.

Psal. 51. 10.

Further to relieue the infirmities of your iudgement in this case (because I know it may much distresse you) you must vnderstand that there be two kinds of hardnes of heart: the one which is not felt nor perceiued; the other, perceiued and felt; and of the former that there be two sorts, the first (which is most fearefull) when any doe purposely resist the motions of gods spirit, and wilfully refuse the meanes of their saluation; of which the Prophet Zacharie speaketh. 7. 11. They refused to hearken, and pulled away their shoulder, and stopped their eares that they should not heare: yea, they made their hearts as an adamant stone: lest they should heare the law, and the words which the Lord of hostes sent in his spirit by the ministerie of the former Prophets. The outrageous sinne of these men, the Prophet

Two kinds of hardnes of heart.

phet Esay expresseth in these their owne fearefull tearmes: *We haue made a covenant with death, and with hell we are at agreement: though a scourge runne ouer and passe through, it shall not come at vs: for we haue made falshood our refuge, and vnder vauis is are we hidden.* This was a fearefull estate indeed, yet for all that no man can say, but some of those hauing hardened their hearts, might be, and were afterward conuerted.

The second  
kinde of  
hardnes of  
heart not  
felt.

The other kind of hardnesse of heart which is not felt nor perceiued, or if perceiued yet not felt; (which albeit it is lesse fearefull, yet is it dangerous enough) is in such, as although they wilfully resist not Gods spirite in good meanes, yet securely, carelessly, and willingly they lie in sinne, without any remorse of it, or true taste of good things. Such was Dauid his estate for the space of a yeare before Nathan the Prophet came to reprove him, and rouze him from his lulled sleepe. Both these kinds I am perswaded you are free from; otherwise than in temptation Satan may sometimes moue ye thereunto. The other kind of hardnesse of heart which is perceiued and felt, is of two sorts; the one in them which are desirous of meanes whereby they may be relieued, although they doe find small or no ease at all in themselves for a time.

2. kind of  
hardnesse  
perceiued  
and felt is  
of 2. sorts.  
Esay 63.

Of this kinde the Prophet Esay (in the name of some of Gods people) complained. And such was Dauids state. After that Nathan had reprooued him, and Gods Spirite began to worke with him, yet he cryeth out (as ye heard before) of the losse of Gods graces; and when hee saith, that God will accept of no sacrifices be they neuer so many nor precious without a contrite heart and broken spirit; hee sheweth that for a time (euen after the Prophet had reprooued him) he wanted both. This is your case, and therefore you are in the state of saluation. For Dauid was in this case, euen after he had confessed his sinne, and had receiued absolution and pardon from God, by the ministerie of Nathan; although he neuer felt ioy thereof, nor true griefe for the other; yet because in truth of heart he confessed his sinne (as my trust is you doe) and was certainly perswaded of the pardonableness of it by Gods mercie, (although hee was farte off from the feeling of it, or applying

plying it to his wofull conscience, his state was good and very well to be hoped of. And you must know and be persuaded, that those things which are written of Gods saints, and namely of Dauid and Peter, and such others, are examples for vs, if we will stay our selues vpon the word of God in the ministerie of his seruants, and waite vpon the Lords good time, till he come nearer vnto vs by his Spirit: nearer I say, for he is come already vnto you; for it may be he neuer went from you: because to be grieved and humbled with blindness of minde and hardnesse of heart, so beleue, certainly the truth of Gods promises in generall, and to reuerence the seruants of God which bring the glad tidings of saluation, & to long after the comforts, vsing the meanes of the word and prayer, the sacrament of the Supper, & the company of Gods children, contrarie to hope, vnder hope, yea without any present feeling: all this is a certain argument, that Gods Spirit is with such, and therefore with you. This estate although it be verie grievous, yet it is neuer dangerous, much lesse is it fearefull; ylesse any be so wilfull, that they perseuere and continue in desperate refusing all good meanes: ylesse they perseuere I say, for that through the spirituall aduersarie, and his forcible power, whereby God suffereth him sometime for a season to winnow them as wheate, they are so bewitched and intoxicated, that they are carried by violent force of temptation, to waxe wearie of, or to refuse all meanes of comfort by fits: yea, almost to haue no desire at all vnto them, yea sometimes to speake verie euill of them: but all this is but temptation, & therefore God wil be mercifull vnto them for Christs sake.

Thus Iob cursed the day of his birth, & wished to be strangled: Ieremie almost repented that euer hee preached in the name of the Lord: both scarcely abstaine from blasphemie. Dauid mooued with the spirit of ambition (though dutifully admonished) wilfully went on in numbring the people. Peter also vaingloriously presuming of his owne strength, being most wisely and effectually preadmonished of his weakenes euen by our Lord Iesus, yet wittingly rushing as a horse into the battaile, and then very cowardly yeeldeth, yea doubly

Ee

denieth,



denyeth, yea strengtheneth his sinne with a threefold cord, and fasteneth it with bannings and curfings: and yet all these obtained mercie most bountifullly. For why? as Sathan had desired to winnow them, so our Lord Iesus prayed for them, that their faith, though it was vehemently assailed, yet should not be ouercome; although it was battered, yet that it should not be destroyed; and though it was oppressed, yet that it should not be extinguished. And here be you fully perswaded, that albeit Luke 22. 31. the wordes seeme to runne as belonging but to Peter; viz. *I haue prayed for thee that thy faith should not faile*: yet he prayed for the rest of the Apostles, yea for all the faithfull. For first he saith not; Simon, Sathan hath desired to winnow thee, but *you*: Why then saith hee, *I haue prayed for thee*? Verily because hee should more grievously offend than the rest (although their offence was verie great) therefore his and our most blessed Saviour applied to him the promise, but did not appropriate it unto him onely, and restrained it from the rest. Compare with this place Ioh. 17. 20. and you shall see that the heavenly veritie affirmeth, that he prayed not onely for the Apostles, but for all those that should beleue through their worde: yea further, *Our Lord*

Hebr. 13. *Iesus Christ was yesterday, is to day, and shall be for ever*. And as the forefathers were baptized into him, and did eate his flesh, and did drinke his blood; so was his prayer effectuall euen to them vnder the law, much more to vs vnder grace. And when you can find testimonie in your heart, that when you would doe well, euill is present with you, and that you doe the euill you would not; then doe not yomit, but sinne in you, when it leadech you captive: much more when Sathan works with-

Rom. 7. all, buffetting you, assure your selfe that God hath pitie on you, that the vertue of his power shalbe perfect in your weaknes. If you belieue, according to your faith it shalbe done vnto you. But you will say, you cannot beleue that this vile and crooked hardnes of your heart can be remitted and renewed: and euen this was the second point which in the former part of my letter I gaue you to vnderstand was the cause of your excessiue distresse, I beseech you, and I charge you in the

the name of our Lord Iesus Christ, that you will not willingly lye nor offer iniurie to Gods spirit, nor to your selfe who hath receued it. Tell me, what is the reason why you thinke you haue no faith? Verily because you haue no feeling, nor any other fruits thereof, as you thinke. Well, first then agree with me herein (as you must if you wil not disagree with the truth) that feeling is but an effect and fruit of faith; and therefore there may be faith without feeling, as well as the cause may be without the effect, and the tree without any appearance of fruit, yea of sappe for a season. And as a man fore wounded & diseased may for a season be deprived almost of all operations of the naturall life to the outward shew, and to his owne iudgement & feeling: so may a spirituall man be fore wounded by Satan, and diseased by the present feeling of his sinfull corruptions, specially in temptations; that he may thinke, yea appeare to others, that the life of the spirit is not in him. Thus Peters faith did not wholly faile (as you haue heard) for els the prayer of our Sauour preuailed not. Thus when Dauid declared that his heart was vncleane, or his spirit crooked or vnstable, & that he had lost the ioy of his saluation, and the spirit of libertie or adoption; yet he prayeth, that God would not take his holy spirit from him: therefore he was not de-  
 Psal. 51. 12.  
 Vers. 14.  
 Vers. 13.

prived of the spirit of sanctification. Here seemeth to be repugnance, but there is not any: hee was deprived indeed for a time of the graces of the sanctifying spirit, but not of the holy ghost wherewith he was sanctified: which graces, as God restored vnto him, so I am persuaded he will doe vnto you. Yea, and I doubt whether you are deprived of them; but onely that partly Melancholy, partly Satan working therewith, make you doe iniurie to your selfe, and to the graces of the spirit in you: which I beseech you to take heed of.

But the messenger can not stay, and therefore I can not write as I would, either of this, or of the remedie which you should vse; which here after I will, as God shall inable me: and I pray you let me vnderstand (as I requested in the beginning) of your estate in particular somewhat more, and

that by this Bearer if you can, because he is of your acquaintance, and will bring it to me faithfully. Onely I adde now vnto that I haue written of hardnesse of heart at large, that  
 Psal. 51. you must diligently obserue the worde *Create*, which Dauid vseth, declaring that he had no feeling of heart. To this ioyned  
 Esay. 64. 2. that which the Prophet Esay speaketh in the person of God.

*I create the fruit of the lippes to be peace, peace as well to him, that is farre off, as to him that is neare.* Therefore in faith you may as well pray, with hope to obtaine, as did Dauid: therefore say with him often, and with Gods people; O Lord, thou art our Father, we indeed are clay, but thou art our maker, & we are the worke of thy hands, &c. Know also, God can cause  
 Esay. 11. 6. Wolves, Lions, Leopards, &c. to dwell louingly with lambs, Calues, and Kiddles, &c. and that which is vnpowable to men is possible with god, even to cause a cable rope to go through a needleseye; that is, to change the hard heart of the vnbeleeuing couetous wretched man, much more yours: yea, know you that all things are possible to him which beleueth. Crie then, *I beleene, O Lord, helpe mine vnbeliefe*, and I dare promise you in the name of our Lorde Iesus Christ, that you shall haue your hearts desire in goodnes. Thus abruptly I must end. I commend you to God & the word of his grace, which is able to build you vp, and giue you the right of inheritance among them that are sanctified. And the verie God of peace sanctifie you throughout, that your whole spirit & soule and bodie may be kept blamelesse vntill the coming of our lord Iesus Christ, Faithfull is he which hath called you, which will

doe it, Amen. I pray you pray for me, and I trust as I haue, so shall I pray for you, and much more.

*Yours in Christ Iesus,  
 to vse in any need,*

R. GREENHAM.

*An other comfortable letter by Master R. G.* 421  
to Master M.

**B**Rother beloued in our lord Iesus Christ, seeing you haue had heretofore not onely knowledge, but also experience of Gods gracious and mercifull goodnes in Iesus Christ of your owne vnbeliefe & of Satans subtlenes; I could maruaile why you should giue such place, and not keepe your ground no surer, if I were not much acquainted with such occurrences. I know not therefore whether with wordes of rebuke, or of comfort, I should seeke to relieue you. Because I cannot come vnto you, my counsell and desire is, that you would come vnto London the next Tearme at the farthest; that so I might ask of God to frame my speech to your good. In the meane season I beseech you to call vnto minde that which you can not be ignorant of; that in the Law sacrifices were offered for Gods people, not onely at their first entrãce into couenãt with the Lord, but also afterwards many times: *Leuit. 5. 45. 6. 23.* and that not onely for sinnes committed by ignorance, but also by error, that is, forgetfulness, frailenes, retchlesnes, carelesnes, &c. If you haue not Tremellius his translation by you, you must take heed of the English that hath ignorance: for they failed that so translated it. *Leuit. 5. 45. 15. 6. 2. Nu. 15. 28.*

It is manifest, that the sinne of error is there opposed against the sinne committed with an high hand, that is, *to blasphemie with contempt of God*, and making his law of none effect, but to be in vaine. Which sinne I am sure you are most farre off from; I would you were as farre off from vnbeliefe and distrust. That Gods children may fall after their calling, into diuers foule faults, may appeare by many proofes. First, in the Law, when the Lord speaketh in his Maiestie and proclaimeth his glorie, yet in how many words commendeth he his mercie, and for how many seuerall sorts of sinnes? Doth not Esay the holy Prophet call the people of his daies, *the people of Gomorrah*; and their Princes, *the Princes of Sodome*? Doth not he accuse them as grieuous transgressours both of the first & second table? and yet doth afterwards promise them, that *though their sinnes were as crimson, they shalbe as white as snow*: *Verf. 8.*

Ee 3

though

*though they were red like scarlet, they shall be as wool.* Doth hee  
 Esa. 31. 6. not charge them that they were sunke deepe in rebellion, &  
 Esa. 63. 10. yet exhorteth them to returne vnto the Lord? Yea, doth hee  
 Esay. 63. 9. not charge them not onely with rebellion, but also with vex-  
 ing the holy spirit of God? And yet read what is written.  
 Pray as there you may learne, Esay 10. Chap. 5, 6, & c.

Ier. 31. 18, 20. What? doth not the holy Prophet Ieremie shewe, that E-  
 phraim was as an vntamed calfe? & c. yet so soone as he mour-  
 ned and was ashamed of himselfe, doth not the Lord shewe,  
 that his bowels of mercie were troubled for his estate? Doth  
 not the Lord offer mercy vnto the profane & forgetful trans-  
 gressours of his holy couenant? Is not this part of the couenāt  
 made with all the sonnes of David in Christ Iesus, that if they  
 Psal. 50. 5, 12. not only omitting many good things, but also commit rebel-  
 lions and iniquities, that though he may visite them, yet it  
 shall be with the rod of his children, and that his mercie hee  
 Psal. 89. 30. will not take from them, nor breake off his couenant made  
 with them in Iesus Christ? Therefore remember that the ho-  
 ly promises, threatnings, precepts, and examples are written,  
 that we should not sinne; but, *If any man sinne, wee haue an*  
*advocate with the Father, Iesus Christ the iust, and he is the re-*  
 1. Ioh. 2. 2. *conciliation of our sinnes, and not for our sinnes onely, but for the*  
*sinnes of the whole world.* Doth not the blessed Apostle Paul  
 2. Cor. 1. 6, 7. charge the Corinthians (whome hee affirmeth to be rich in  
 Christ, and destitute of no spirituall gifte) to be more carnall  
 than spirituall, yea babes in Christ, yea to be fallen into Ido-  
 1. Cor. 3. 15. 2. 3. latrie, committing of euill things, fornication, & tempting not  
 only of God but of Christ, yea murmuring against them; yet  
 2. Cor. 10. 7. 13. doth hee not herein comfort them, that no temptation hath  
 taken hold on them, but such as appertaineth to man, & that  
 Psal. 19. 13. God will be merciful vnto? Dauid praieth against presumptu-  
 ous sinnes, that they should not reigne ouer him: signifying,  
 though he sinned presumptuously, yet if he did not perscure  
 in presumption obstinately, without desire to repent, that such  
 sinne or sinnes were pardonable. Now the Lordes couenant  
 towards his in Iesus Christ is, not to deale after their sinnes,  
 nor to reward them after their iniquities, much lesse will hee

not regard in wrathfull displeasure their infirmities. For if he should so marke what is said or done amisse, who werethen able to abide it? But with him is mercie in Iesus Christ, that he may be feared. Therefore lift vp you hands which hang downe, strengthen your weake knees, & say vnto your soule; Why art thou so cast downe & vnquiet within me? I will yet trust in Iesus Christ, & wait vpon the mercifull graces of god purchased by his merits. Consider that true humilitie ariseth of faith in Iesus Christ, and that is true faith that ingendreth humilitie; as we may not diminish our finnes, so may we not too much aggrauate them, nor diminish Christs merits: haue euermore in your minde, the example of the prodigall sonne, who saith not, I am not thy sonne; but, *I am no more worthie to be called thy sonne*: he saith not, Let me be thy bondslaue; nay he saith not, Let me be thy hired seruant; but, *Let me be as one of thy hyred seruants*: his father came and met him, fell on his necke, &c. So shall it come to you good brother. I neede make no more application: the holy anointing which you haue receiued, will bring the old mercies of God vpo others & vpon your owne soule, vnto remembrance, & lead you into all truth, which shall be requisite for your saluation. Put your trust in the Lord, and be you assured, belecue his ministers & you shal prosper. The Lord Iesus *came not to breake the bruised reede, nor to quench the smoking flaxe*; his grace shall be euermore sufficient for you, and his vertue shall vnto the end manifest it selfe in your weaknesse. Now therefore I beseech him to preserue your bodie and soule, and spirite, vnto his most glorious appearing. Faithfull is hee that hath called you, and promised, who will also performe it, Amen.

True humilitie proceedeth from faith.

From my house in London in Warwicke lane,

Anno 1591. Feb. 24.

Yours in Iesus Christ,  
as hee hath beene,

R. GREENHAM.

Ec 4





A Letter Consolatorie, written to  
*a friend afflicted in conscience*  
 for sinne.

*Grace and peace in Iesus Christ.*



Y very good and louing friend in the Lord Iesus, I vnderstand by M. H. who oft trauaileth into those partes, that you require of me letters of comfort for reliefe of your afflicted and distressed conscience. Wherein I could be glad to performe any dutie that is within the compasse of my poore abilitie. But your best and soundest comfort (as I take it) lyeth in those that haue themselves beene exercised with that triall: who from the comforts of Christ that haue abounded in them, are best able to comfort those that are in like sort afflicted by the hand of God. Againe, I haue written vnto you many times of this argument: if my Letters remaine with you, they may alwaies speake for me that which I am able to say to that point. If you require more than I haue written before this; then were it reason you should send me my former letters, that I might knowe where to begin that which remaineth. My leisure is not great as you knowe, and there is nothing whereinto I enter more vnwillingly, than into this labour of writing. Yet that you may vnderstand that I haue not altogether forgotten your old loue towards me, nor haue suffered mine affection towards you vtterly to decay; I will indeauour at once as briefly as I may to remember vnto you, so farre as I can call to minde, the summe of all that I haue

haue written vnto you heretofore. The question (as I take it) that lieth in controuersie betweene your conscience and theemie, is of the assurance of your saluation. Wherein I would haue you first to consider what is, or at any time past hath beene the testimonie of the spirit of God vnto your spirit, and then I doubt not, but either from present sense of the same spirit of God, crying in your heart *Abba father*, or from the remembrance of the daies of olde, wherein you had a comfortable assurance of Gods fauour; you shall be able to repell the force of this temptation, considering that the holy Ghost cannot lie, that God, whom hee loueth, vnto the ende he loueth, and because his gifts and calling (as the Apostle saith) are such as whereof hee doth not, nor can not repent him. Then consider the nature of faith, which how weake and vnperfect soeuer it be, it cannot be denied euen by Satan himselfe, to be faith: according to that which is said, *I beleene, Lord helpe thou mine vnbelief*. And if you haue faith euen as much as a graine of mustard seed, &c. that faith apprehendeth Christ Iesus, in whom there is all sufficiencie of saluation, and in whom we are compleat: so that whatsoeuer scruple ariseth from our selues, or is enforced of the enemie from any imperfection that is in vs, it need not at all to dismay vs, because we saue not our selues, but are saued by him, *Who is made vnto vs from God; wisdom, righteousness, sanctification, and redemption; that who so glorieth should glorie in him*. And indeed there is no surer refuge when the enemie distresseth vs, then renouncing our selues to profess the onely name of Christ Iesus, who died for our sinnes and rose againe for our iustification. For if the enemie shall say, we haue sinned; our answer is, Christ hath dyed for vs, yea is risen againe, yea is ascended into heauen, &c. If hee say, we want the righteousness of the law; we must answer, Christ hath fulfilled the law, that we by him might be made the righteousness of God. If he say, we are in nature corrupt, and therefore both vnworthie and unfit for the kingdome of heauen; we must answer him with the words of Christ himselfe, For their sakes haue I sanctified my selfe, Finally whatsoever

The testimonie of the spirit.

The nature of faith.

Mar. 9. 24.

Mat. 17. 20.

Col. 3. 10.

1. Cor. 1. 30

Rom. 4. 25

Rom. 8. 34.

Rom. 5. 19.

2. Cor. 5. 21.

2. Cor. 1. 130  
Col. 1. 19.

Rom. 8. 1.

John. 1. 1.

Whether  
we haue  
faith or  
not.

soever shall be objected against vs by the enemy, our answer must be, that in Christ all the promises of god are Yea, & in him they are Amen. That all fulnes dwelleth in him, and that in him we are perfected; so that we may boldly say with Saine Paul, *There is no damnation to those that are in Christ Iesus.* If Satans importunitie & impudencie will not thus be answered, we must end all disputation with him by our selues, and sende him vnto Christ, who amongst other parts of his office towards vs, performeth also this for vs, both before his heauenly father, and against all our aduersaries, that he is our aduocate to pleade and defende our cause, which yet is not so much ours as his owne; because the question is not of our merites or satisfactions which we freely renounce: but of the merit of his obedience, & of the value of his death vnto the saluation of those that beleue in him. So shall wee at once stop vp the mouth of the enemy, when refusing to plead our owne cause, we refer our selues vnto Christ, whom we know to be the wisdom of God, and able to answer all that can possibly be objected against vs. For seeing Satan is a wrangling and subtil Sophister, it is our surest & safest dispatch, to breake off all dispute with him, & to sende him thither where he may receiue his best answer; and we need not to doubt, but he that hath answered the iustice of God, & cancelled the obligation that was against vs before his heauenly father, will easily defeat whatsoeuer the old serpent our accuser the deuill is able to alledge against vs. But if we cannot so auoid his assault, but needs we must enter the combat with him, let vs take vnto our selues that courage that becommeth the souldiers of Christ, and in the name of the Lord Iesus manfully oppose our selues, knowing that he which hath brought vs into the battell, will both saue vs and deliuer vs out of all dangers. Then if the enemy shall say that we haue no faith, and therefore haue no interest in Christ, we may answer, that our beleueing dependeth not vpon his testimonie, it is enough that our selues do know, & feele by the grace of God, that we do beleue. As for him, we do the rather persuaue our selues of faith, because he saith that yve beleue not: knowing that  
he

he is not onely a murderer, but also a liar from the beginning John. 8. 24.  
 & the father of lying. Now, he that was neither ashamed nor 25.  
 afraid to charge God himselfe with vntruth, will make lesse  
 scruple to deale falsly with vs, and that therefore we vterly  
 reiect his witnes, as the witnes of a notorious & treacherous  
 deceiuer, vnworthy all credit, & whom we can not beleuee,  
 euen in the truth it selfe without danger. For which cause Mar. 1. 24.  
 he was so oftentimes silenced by our Saviour Christ and his Act. 16. 18.  
 Apostles, euen then when after his deceiueable manner hee  
 bare witnes vnto the truth. Againe, when the question is of  
 our faith in Christ, whether we beleuee in him or not, we must  
 beware that we stand not here vpon perfection of knowledge,  
 which in the best Diuines is vnperfect: nor vpon the per-  
 fection of our perswasion, which in all flesh is mingled with  
 imperfection: It is enough for our presēt cōfort, & to the silē-  
 cing of our aduersarie, that we haue a competent knowledge  
 of the mysterie of our saluation by Christ; far remooued from  
 that ignorance and implicit vnderstanding, which Satan hath  
 planted in the kingdome of Antichrist. For perswasion also,  
 we acknowledge, that partly by the corruption of nature, &  
 partly by his assaults, by the grace of God it is such, as the  
 same is oftentimes assailed and shaken; yet faileth not, nor  
 falleth vnto the ground, but standeth inuincible against all his  
 attempts and inuasions whatsoever. And finally, for that faith  
 wherby we rest for our saluation vpon Christ Iesus, we glorie  
 not in our owne strength: but we say euery one for himselfe  
 with him in the Gospell, We beleuee, Lord help thou our vn-  
 beleefe. For if faith be, as it is indeed a repose, settling, placing,  
 & putting of our trust & cōfidence for our saluation in Christ  
 whom the Father hath sealed; then we doubt not to prooue  
 against Satan & all his instruments of infidelity, that we doe  
 beleuee: & that the weaknes of our faith which we willingly  
 acknowledge, & that remnant of vnbeleefe which yet hāgeth  
 vpo vs, is so far off from dismayng vs, that it is both a warning  
 and motiue vnto vs of great force to stirre vs vp, and to set vs  
 a worke by all good meanes to establish and to increase our  
 faith, wherein we finde the good hand of the Lord not to be  
 wanting.

wanting vnto vs, and his eares not to be shut vp against our  
 praier; in which we alwaies say with the Apostles of Christ,  
*Lord increase our faith.* If it shall be objected, that because  
 we haue not the same sence and feeling of faith which some-  
 times we had, as Satan himselfe could not then denie, there-  
 fore we haue now no faith, but haue vtterly lost the same: we  
 may answer, the argument followeth not: for euen in many  
 diseases of the bodie it is so with them that haue them, that  
 they seeme little better than dead corpses, & yet there is life  
 in them, which hidden for a time, after is recouered and rai-  
 sed vp againe: so it is many times with the children of God,  
 that being ouerborne and distressed with extremitie of affli-  
 ction and temptation, they seeme for the time both to them-  
 selues and others, to haue lost the life and light which once  
 they enioyed. Yet so it is, that whē the tempest is ouerblowne  
 and the gracious countenance of the Lord againe beginneth  
 to shine vpon them, the faith which was as it were hid for the  
 time, taketh life, and sheweth forth it selfe, and plainly pro-  
 ueth, that as the trees when they budde in the spring time  
 and bring forth their fruit, were not dead in the winter as they  
 seemed to be: so the faith of Gods children, springing a fresh  
 after the stormie winter of temptation, declareth manifestly  
 that it was not dead whē it seemed so to be, but was onely re-  
 spited for the time, that afterward it might bring forth more  
 fruit: and whereas the afflicted soule desireth nothing more  
 than to beleue, though it feele not a present operation of  
 comfort by faith; euen that desire argueth a secret sence that  
 can not easily be discerned, together with assurance of better  
 estate in time to come, according to that of our Saviour  
 Christ, *Blessed are they that hunger and thirst after righteousnes,*  
*for they shall be satisfied:* And that of the blessed virgine, *Hee*  
*filleth the hungry with good things, but the rich he hath sent emp-*  
*ty away.* Also that bewailing & deploing of vnbeliefe which  
 is found in the afflicted, is not onely a stepp vnto their for-  
 mer comfort, but a certaine prooffe and demonstration of  
 the returne thereof. For the Lord working by his spirit in the  
 hearts of his childre groning that cannot be expressed ther-  
 by

Mat. 5.

by assureth them that in his good time he will heare them and grant their requests. And so much the more we may be persuaded here of, because the loue of God towards vs, as it began not of vs (as *S. Iohn* saith) so it dependeth not vpon vs, Iohn. 5. but vpon the trueth and constancie of him, with whom there is no change nor shadowe of change. Againe, the temptation it selfe from which our affliction doth arise, though it haue of it selfe a most bitter & sharp tast, euen vnto the wounding of our soules neare vnto death: yet hath it also in it argument of comfort, the Lord himselfe out of darknesse raising vp light vnto his children. For euen by this, that Satan so busily and so fiercely assaileth vs, it doth appeare, that as once he lost his possession in vs and was cast out by one more mightie than himselfe, which is Christ: so now he findeth no peaceable entrance, but a strong and mightie resistance, & that therefore there yet remaineth such part of the former worke, hee could not hitherto ouerthrowe, nor shall be able for euer, which is the secret seed of faith. Still sustained and nourished by the spirit of God, when we would thinke it were utterly extinguished. For as the fire when it wrastleth with the water throwne vpon it, ceaseth not till it haue overcome: so this resistance of the spirit against the flesh, will not cease vntill the full victorie be obtained, and Satan himselfe trodden vnder our feet. Neither is there any more sure testimonie, either of our present deliuerance begun, or of our full & perfect victorie in time to come, then this, that by the word of God we doe (though but weakly) resist the tentations of the enemy, and continue in the battaile against him: mourning indeed and trauailing vnder the burden of affliction, but yet standing vpriight before the enemy, so that he cannot fully preuaile against vs, much lesse overthrow & destroy vs. But here one thing must carefully be looked vnto, that we be not so farre discouraged, either with want of feeling, orouerborne with desire of that we haue not, as we forget what mercie heretofore we haue receiued. When *Iob* so earnestly, & (as one would thinke) impatiently wisheth the good things he had sometimes enioyed, he doth not only expresse the great affection



affection he had to be restored vnto his former estate, but also giueth the attentiuereader to vnderstand a secret worke of that grace of God; from the remembrance of that which had bene, insinuating an hope of that which should be, as the euent it selfe afterward declared; which issue of his troubles *S. Iames* would haue vs diligently to consider when hee saith: *Ye haue heard of the sufferings of Iob, and haue seene the end of the Lord.* But it fareth in this case with the afflicted soule many times, as it doth with those that greedily strue for the goods of this world; their affections of hauing more is so strong, & doth so violently possesse & cary the, as it not only depriueth them of the vse of that they haue, but also maketh them forget the same, & which is yet more, protest against it, as if they had it not at all. So the humbled and afflicted spirit, ouerborne for the time with present griefe and anguish of minde, not onely vseth not the comforts it hath, and can not presently discern; but also causeth an vtter forgetfulness of them, and which more is, protesteth against them, as if they were not; yea (as we see often in *Iob*) he so complaineth of the contrary, as if the Lord had not only forsaken his seruant, but had armed himselfe, & did fight against him to destroy him. Here therefore we must bridle & chastice our impatient and murmuring spirit; & remember that of *Iob* so farre contrarie to the other, that though the Lord should destroy him, yet he will trust in him. Neither must we so much vex and vniquiet our hearts for that we want, as labour to make vse of that we haue: which though it seeme little vnto vs for the present, yet in truth is more than Sathan by all his force is able to overcome, as may appeare vnto vs by that endles resistance which the spirit of God dwelling in vs maketh against him. For hee that lo fighteth is not yet captiue: & he that standeth in face of the enemy, & endureth al his assaults, is not yet vanquished. Yet that he holdeth out in so great weaknes of his owne against so strong and furious assaults of the enemy; it plainly argueth, that he standeth by a greater strength than his own; by which, as he is presently preserued that he falles not into the hand of his aduersarie; so need he not doubt thereby to be

be finally deliuered, and be crowned with victorie and triumph in despite of Satan and all he is able to worke against him. But if the enemy, whose quarelling with vs is endlesse, as his malice is vnfaile, will not thus leaue vs and giue vs rest, then as I said before, it is our best and safest way, at once to end all disputation with him. And wee can not better shake him of, than by exercising our selues in prayer, reading, and meditation of the word of God, and by diligent walking in the workes and labours of our callings: for there is no greater opportunitie nor aduantage that can be giuen vnto the aduersarie, than if he shall finde vs idle and vnoccupied. If the minde be alreadie possessed of, and occupied in good things, it can not so easily be transported vnto that which is euill: But if he finde the house emprie and fitte for him, he then entreteth without difficultie. In the question of faith we haue comfort also from the workes & effectes thereof in our selues: For as the tree is knowne by the fruites, so faith wanteth not her fruites whereby she may be discerned. These are of diuers sorts, sorrow for sinne past, hatred of euill, care and endeavour to auoide it both in generall and particular, the loue of God and of his righteousnesse, desire and care with labour and contentation to please him, both in generall & particular duties. And here againe we haue a lawfull and necessarie recourse vnto the time past. For albeit wee haue nothing to glorie in before God, when the question is of the cause of our saluation; yet the effects of the grace and fauour of God towards vs in the former fruites of our faith, may yeelde vs no small comfort in the time of our heauines and of the anguish of our spirites: hereof it is that the Prophet in the Psalmes doeth so often protest his obedience vnto God, and care to doe his commandements: hereof it is that *Iob* vnto the comforting of his distressed conscience remembreth the course of his former life, led in the feare of God and obedience of righteousnes. For although we may not attribute any merite vnto our workes, but must giue the whole glorie of our saluation vnto Christ alone; yet our workes doe witnes for vs, that we are the children of God, because we are guided by

Faith produced by the fruites.

Psal. 77. 6.

Psal. 119.

Iob. 31.

Rom. 8. 4.

his

- Rom. 8. 10. his spirit, and as the Apostle saith, *though the bodie be dead in respect of sinne, yet the spirit is life for righteousness sake*. Also the gracious effects of Christ himselfe dwelling in our hearts by faith, are sure and certaine testimonies that we are members of his bodie and doe belong vnto him, because as branches implanted into him which is the vine, wee bring forth fruit according to the nature of the vine. If it be saide we do yet sinne; our answere is, that that happenneth vnto vs not fro the new creature, but from that other part yet remaining in vs still subdued vnder sin, in which the Lord of mercy doeth not esteeme vs, but in that new man which is fashioned againe according vnto his owne image: In so much as *S. Paul* doubteth not to say, that the sinnes of the faithfull proceeding from the remainder of corruption, yet abiding in them, are not their workes, but the workes of the flesh, which being already wounded vnto death by the power of the death of Christ, languisheth more and more, & shall finally be abolished by death, which is the end and accomplishment of our mortification, and fully endeth the battell betweene the flesh & the spirit. What shall I say of the loathing of this life, & the vanitie therof, & of that desire which is in the children of God, to be dissolued and to be with Christ? of contentment in all estates, patience in afflictions, constancie in the trueth, loue towards those that loue the Lord, pitie towards those that are in miserie, and the desiring of the good euen of their enemies and those that hate them? Which vertues, though they beare not an equall faile, by reason of the weakenes of the flesh and of the malice and resistance of the enemy; yet are they vndoubted testimonies of our loue towards God, which is not but in those who are first beloued of him, and haue tasted how good and gracious he is. If we shall looke vnto the exercises of pietie & of the worship of God, though we may here (as else where) complaine of our wants and defects, yet wee shall through Gods goodnes finde matter of comfort. Remember therefore what mercie the Lord hath shewed you in this part; with what desire and affection you haue heard the word of God: how pretious it hath bene vn-
- Loathing  
of this life  
&c.  
Phil. 1. 21.
- Comfort  
from the  
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to you, aboute gold, euen the most fine gold: how sweete and comfortable, euen aboute the honie and the hony combe. Remember with what fruit of knowledge in the will of God, increase of faith in his promises, purpose and endeauiour of amendment of life, you haue oftentimes heard the same. Call to minde with what zeale and earnestnesse of spirit you haue sometimes called vpon the name of God both publicly and priuately, with others and alone by your selfe: with what ioy and reioycing of the soule you haue praised the Lord for his mercies towards his Church, and towards your selfe. Call to minde what hath beene in you at any time, the power of those Sacraments, which are annexed as scales vnto the promise of saluation by Christ, and how farre they haue by the blessing of God erected your minde in hope & assurance of his goodnes towards you.

Praier.

Praising of  
God.

Sacraments

If your present discouragement resist the comfort of these meditations, it is no newe thing, that in our weaknesse wee should after the manner of those that be sicke, disadvantage our selues of that which might doe vs most good: yet remember how iniurious a thing it were, to esteeme the children of God by their present agonies and conflict of conscience, rather than by the comfort of that estate wherein the grace of God shined plentifully vpon them and in them. For as when we are diseased, it can not thereof be concluded, that they were neuer in health: so the present discomfitures of the children of God, though they take away the sence of his mercie for a time, yet they are no repeale of his former goodnesse & fauour towards them, nor denie them to haue bin, euen in their owne iudgement and feeling deare vnto the Lord: and still to be, though the storme and tempest of their present affliction suffer them not so liuely and comfortably to enioy the same, as before. For which cause they must with *Iob* and *David* call to remembrance the comforts of times past, from thence to assure themselves of the returne of the good hand of the Lord in due time. I doubt not but you can be witnesse vnto God and to your owne selfe, that the time hath beene

*Iob. 19. 3**Psal. 77. 6.*

12.

when your comfort and assurance of Gods fauour was such,

Ff

as

Rom. 8. 16.

Rom. 11. 29

Iohn. 13. 1

as Sathan himselfe could not denie the testimonie which the spirit of God did beare vnto your spirit. Now the giftes & calling of God are without repentance, and whom hee loueth he loueth vnto the end: neither doth our saluation depend vpon any thing of our owne (for then we should a thousand times perish and fall before the enemy) but vpon that eternall and euerlasting loue of God, wherewith he hath loued vs in Iesus Christ before the foundations of the worlde were laide: which loue of his, if it hath at any time beene made knowne vnto vs and apprehended of vs, wee haue assurance greater than the testimonie of men and Angels. But you will say, that which sometimes I felt is now gone, and in stead thereof I am perpetually oppressed with the horror of the wrath of God, iust against me for my sinnes. It is true that the power and sence of faith is not alwaies alike in the children of God: yet is it a false and sophisticall conclusion, suggested from him that is a lyar from the beginning, and the father of lying, to say, we feele not faith, therefore there is no faith in vs. For in many diseases of the bodie wee haue no sence of life, and yet wee liue. The Sunne shineth not in the night season, nor when it is obscured with clouds: shall wee say therefore that there is no sunne, or that it hath vtterly no operation? Admit also (which yet may not be admitted) that the Lord had for a time vtterly giuen vs ouer: can wee conclude thereof, that he will neuer againe be mercifull vnto vs? Nay, hee that found vs when wee sought him not, will surely returne vnto the worke which hee hath begunne, though he seemeth for a while to haue forsaken it. There is sometime as it were an eclipse of our faith, and of the feeling of the grace of God towards vs: but let vs assure our selues, that as the Sunne and Moone doe not perish in their eclipses, nor loose their light for euer, so in this eclipse which happeneth for a time vnto our faith, and sence of Gods goodness, the same shall not perish or loose his vertue for euer: but shall in good time be restored, or rather quickened in vs againe, vnto our further and more assured comfort. This you haue seene in many the deare children of God whose heauy

nes

nes hath beene knowne vnto you, that they haue not beene forgotten for euer, but that the Lorde, who seemed for a while to frowne vpon them, did in the end cause his most gracious & louing countenance to shine vpon them againe: you haue felt it in your selfe, that there hath bin an interchangeable course of sorow and comfort, of faith and feare, & that the one hath continually succeeded the other, that the same hand that humbled you, did raise you vp againe; that he that inflicted the wound into your soule, applied thereunto the most sweete and soueraigne remedie of his grace. So ancient and so experienced a souldier as you are in this spirituall battaile, should now be valiant and strong vnto the combat: our victorie wherein, though it be not to be hoped from the weaknesse of flesh, yet the experience we haue had of the goodnes of God in our former troubles, ought to assure vs of the returne of his helping hand in all our necessities. Shall I put you in mind of the grace of God towards you in your comforting of others, euen then when your selfe haue beene in some discouragement? If others haue receiued comfort from you, raise vp the same comforts vnto your selfe. Neither is there any cause you should feare, least the spirite which in you was able to erect and confirme others, should not be able to refresh and comfort your owne soule. In other things wee loue our selues too much, and doe well vnto our selues rather than to others: but here manie times by the fraud and deceit of the enemy, wee are made cruell vnto our owne bowels, and become his abused instruments to torment our selues: who will put a sword into the hand of his aduersarie to wound himselfe withall? And who will strengthen his enemy that is already too strong for him? Yet this is our folly, that we will cōspire with Satan against our selues and arme him with weapons vnto our owne destruction. Saint Peter saith, *Resist the deuill, being strong in faith.* We must not therefore yeeld our selues vnto his tyranny, nor cast away that weapon of faith by which alone we may be able to ouercome. But I will vrge this argument no further,

1. Pet. 5. 9  
1. Iohn. 5. 4  
Ephe. 6. 16



Comfort  
from the  
benefits of  
this life.

I knowe that the benefits of this life are common for the most part, both to the reprobate and to the elect : yet both in those which are common, there is a great and large difference, and there are some so singular as carrie with them a stronger testimonie of the fauour of God, than that it may without impietie be denied. In common benefits it holdeth, that as things most aduerse are yet turned vnto our good; so much more the good gifts and blessings of God doe carrie with them a testimonie of his loue and fauour towards vs. For as the Lord speaketh vnto vs in the word and by his spirit, so his good and fatherly prouidence towards vs, is not without voice but soundeth aloud vnto the declaration of his loue. But there are as I said some benefits so speciall, that the vse of them is proper only vnto his children. Remember with me the first time of this trouble and dismay of your conscience; and remember with all how many meanes the Lord hath ministred vnto you for your comfort. What shall I say of those whom the Lord hath put euen into your bosome, the more nearer to apply his mercie vnto you, Maister C. Maister B. Maister R. &c. al so furnished vnto your comfort, that you may well thinke, they were as so many handes stretched out from heauen to support and strengthen your weaknesse withall. If I should set my selfe to remember how many other the seruants of God haue by diuine prouidence beene directed to minister comfort vnto you, the number would be innumerable: Maister S. Maister F. Maister D. Maister B. Maister G. Maister G. and almost who not, of those that haue bene trained and brought vp in that schoole. Consider how great a mercie this hath beene, that so many excellent Phisitions of the soule, should at seuerall times apply themselves, if not vnto the cure, at the least vnto the mitigating of your disease. I will not examine how many and great comforts you haue receiued from them, by word in prelence, and by letters in absence: this only I aske of you, whether you haue not knowne all these to beare vnto you the same testimonie, to speake the same comfort, and to confirme you in the same assurance of the loue of God towards you.

Now

Now what spirit must that be, that shall contradict the spirit of God in the mouthes of so many and faithfull witnesses? My good friend, marke what I will say vnto you: as the patient that is sick in bodie willingly resigneth himselfe vnto the sentence and direction of his skilfull and faithfull Phisition: so must the children of God in their spirituall maladies, yeelde themselves vnto the Phisitions of their soules, so much the more, because the Lord hath giuen vnto the ministers of his Gospell the power of binding and loosing, both in the public like ministerie of his word, and also in the priuate consolation of his children, I will not speake of that which is publike, although not altogether vnfitte vnto my purpose, considering that that which is publikely spoken as vnto all, hath also a particular addresse vnto those that are the Lords. As when the Lord saith by his prophet, *Blessed are all they that mourne in Sion.* I will for the present rest in that vse of this power of binding and loosing which is priuate and particular. Remember that of *S. Iames*, who saith, that vpon the praiers of the elders of the Church, the sinnes of the diseased shall be forgiven him: which wordes can haue no other sence, but that by them shall be pronounced vnto him the forgiveness of sins. A most excellent practise whereof, we haue in our Sauour himselfe, *Luke 7.* where first he prooueth by argument vnto *Simon* the Pharisee, that the mourning sinner was pardoned all her sinnes, and therefore was now no sinner and wicked one, as hee vncharitably esteemed her to be; then turning himselfe vnto the distressed soule, first saith, Thy sinnes are forgiven thee; and afterward, Thy faith hath saved thee, goe in peace. Wherein, though there be some things extraordinary in our Sauour Christ as the sonne of God, yet is it that power which he hath communicated vnto all his seruants, saying, *Whose sinnes you forgive, they are forgiven, &c.* which is nothing else, but, whose sinnes vpon due examination and triall of their repentance, you pronounce to be forgiven, they are forgiven. Here againe remember (my deare friend) how many of the faithfull and expert seruants of Christ haue examined your estate by conference with your selfe, and haue

Mar. 18. 18

Esay.

Iam. 5. 15.

Vers. 41.

Ioh. 20. 23

found all signes vnto health and saluation. Vnlesse therefore Satan dare contradict the Spirit of God, speaking by the mouthes of so many witnesses, hee cannot say but you are the Lordes. Now for your selfe, I am assured that you will not nor dare not say, but this hath been the constant testimonie of all the seruants of God sent vnto you; and that they were such as you had no cause to suspect their partialtie or flatterie in any sort. How is it then, that the voice of so many shoulde not be vnto you as the voice of God himselfe? Who, though he do not speake vnto vs now immediately from heauen, as in some times past; yet hee speaketh vnto vs by the mouthes of his seruants, his Prophets. When *David* saide in the horror of his soule, *I haue sinned against the Lord*; was it thinke you a small comfort that *Nathan* saide immediatly vnto him, *The Lord hath pardoned thy sinne*? I will say nothing of the praiers of so many of the seruants of Christ as haue commended your cause vnto the Lorde, which cannot be frustrate, the Lorde himselfe directing them to pray according to his worde, and vpon the assurance of his promise.

**Iob 33. 23.** Read *Iob 33. 23.* If there be present with him (that is, with the afflicted soule, as verse 22.) a messenger from God, an interpreter (of the will of God) such as is one of a thousand, who may signifie vnto man the equitie of the Lorde, and intreating him for fauour shall say: Redeeme thou him that he goe not downe into the pitte, by that redemption which I haue found; when hee hath humbly besought the Lord, he doeth graciously receiue him that he may behold his face with ioy, and he restoreth vnto man his righteousness. In which words there are many excellent things to be noted for the comfort of those that are afflicted, The first is, that the anguished soule finding no comfort at home and in her selfe, by reason of the strength of temptation, must seeke releefe abroad at the hands of those whom God hath appointed to make glad the sorrowfull mind, and to giue rest vnto the wearied and distressed conscience. Wherein you must consider with all thankfulnessse, how great mercie the Lord hath shewed vnto you: for I doe perswade my selfe, as before I haue saide, that

2. Sam. 12.

13.

that since the time of your affliction, there hath not bene almost one, that hath any extraordinary gift in that kinde, who by conference, writing, or otherwise, hath not bestowed some part of his trauaile vnto your comfort. I could my selfe name a great number besides those aboue mentioned, but your selfe can remember many more. Now the testimony of so many faithfull seruants of Christ witnessing the grace and goodnes of God towards you, must be as the voice of God himselfe, who is not as man that he should lie, or as the sonne of man that hee should repent, or alter that which hee hath once testified. And if *Iob* do acknowledge that the comfort of one faithfull witnes on the behalfe of God, is enough to the erecting and cheering of the heauiest mind, what can Satan say vnto the testimonie not of two or three witnesses which the law only requireth, but vnto the testimonie of two or three score, the meanest & weakest whereof should be able to answer in your behalfe vnto all that the enemy is able to object against you. The second thing I note, is that these haue not come vnto you by error or by chance, but by speciall address of Gods providence, as sent from the throne of grace to binde vp your wound, & to minister comfort vnto your conscience. The third, that these speake not their own words nor of themselves, but are the faithfull interpreters of the will of God, not indeed immediatly from himselfe, but by viewing & esteeming of the worke of God, and the fruits of his grace in those that are his. The fourth, that as they declare vnto the afflicted, that fauour of god towards them, which themselves are not able for the present to discern, so they commend them by prayer vnto the Lord, who hath promised to heare and to graunt their requests. The fift, that for comfort in this case, we must passe out of our selues, in whom there is nothing that may ease our griefe, and cast our eye and cogitation only vpon Christ, in whom all fulnesse of saluation doth dwell, considering that this is one of the means whereby Satan doth most distresse and anguish the afflicted soules, that hee holdeth them in the cogitation of their sinnes and transgressions against God, and suffereth them not to see

Eph. 3. 18.

that length, breadth, height, and depth, and to knowe that loue of Christ that passeth all knowledge, that they might be filled with all the fulnesse of God. The sixt, that the Lord both mercifully blesteth the labours of his seruants in comforting his children, and also graciously heareth their prayers and supplications made in their behalfe vnto his maiestie. And the last, that God in his good time erecteth the mindes of the afflicted, & openeth their mouthes to praise his name and to protest his goodnes, that he hath brought againe their soule from the pit, and hath shined vpon them with the light of life. Which effect of the grace of God, because you haue both seene in others and felt in your selfe many times, you haue great cause to hope and expect the returne of his comforting hand in due season, who also shall once determine these conflicting daies, and set vs in that peace which shall neuer be interrupted, and wherein all teares shall be wiped away from our faces for euer.

Apoc. 7. 18  
24. 13.

The malice of the enimie during this life hath no end nor measure at all, and therefore we may iustly feare all extremitie of attempt against vs; but we must strengthen our selues in him, who can and will inable vs vnto all things.

Against  
the doubt  
of election.

The last and most grieuous assault of Satan against the afflicted is, that he calleth into doubt their election. For that saluation is onely of the elect, hee laboureth by all meanes to shake this ground and pillar of comfort, and if it be possible to subuert and ouerthrowe the same. It behooueth vs to take heede how we carrie our selues, as in that temptation which of all others is most difficult and dangerous. First therefore, we must beware of that gulfe wherein the enimie hopeth to deuour vs, that wee enter not into the secret and hidden counsell of God. For the secrets of the Lord are for himselfe; but the things that are reuealed, are for vs and our posteritie after vs for euer, as *Moses* saith, What then hath the Lord reuealed concerning our election? First the spirite of God witnesseth vnto our spirits that we are the children of  
1 God: then it teacheth vs to cry *Abba Father*, and stirreth vp  
2 in vs those groanings that can not be expressed. From these  
3

Deu. 39. 29

let

let vs descend vnto faith it selfe; the voice whereof, if it be  
 not suppressed by the grienousnesse of temptation, soundeth  
 chearefully vnto vs, that we are beloued of God, redeemed  
 by Christ, & fellow heires with him of his fathers kingdome.  
 If here also the enimie haue darkened our senses and obscu- 4  
 red our light, we must of necessitie with Iob, relieue our selues Iob. 31.  
 from the fruits of our faith: These what they are hath already  
 beene said. If necessitie doe so compell vs, we must flie vnto  
 the times that are past, and referre our selues vnto the testi- 5  
 monies of the faithfull ministers of God: who as they are for  
 their wisdom and manifold experience better able to iudge  
 of our estate than our selues, so haue they power and autho-  
 ritie from God to decide the controuerisie betweene vs and  
 our enimie, and to plead our cause against him, Also where 6  
 the enimie from our present trouble and torment of minde,  
 seeketh to driue vs vnto despaire, wee are to vse against him  
 his owne weapons; for amongst many testimonies of our e-  
 state in grace and fauour with God, there is none more eu-  
 ident and sensible, than is that consist which we find & seele  
 in our selues of the spirit against the flesh, of faith against vn-  
 beliefe, of a sanctified mind against that part that is vnrege-  
 nerated: and finally, of the new creature against the old man, 7  
 and of Christ himselfe in vs, against the power of Satan. If  
 hereply that this is not so, but the contrarie; wee may an-  
 swere, that albeit there haue beene many times, wherein we  
 had a more present and mightie hand of the Lord vpon vs; yet  
 euen now Satan himselfe can not denie, but we hate sinne &  
 loue righteousness: that we loue God and (to our power) obey  
 his will, and flie the baits and occasions of euill: whereof if  
 there were for the present no manifest and apparant effects,  
 (as yet by the grace of God there are) notwithstanding the  
 onely affection and desire of the heart, thirsting and longing  
 after Gods kingdome and his righteousness, are sufficient ar-  
 guments of the worke of grace begun in vs, which shall so  
 long be continued by the good hand of our heavenly father,  
 vntill it be consummated and perfected in the life to come.  
 For if it be God (as the Apostle saith) that giueth both the Phil. 2. 13.  
 will



will and the deed: he that hath giuen vs to desire to obey his will, will also inable vs vnto the doing of the same. And seeing the worke of sanctification beginneth in the heart, and thence floweth into our whole life, we nothing doubt, but God, who hath giuen vs ioy in the holy ghost, and thereby a loue vnto him and vnto his lawe, will further confirme and strengthen vs, that wee may be vessels of honour vnto his name, and glorifie the gospell of our profession with fruites agreeable and according thereunto. Yea the thoughts, meditations, and desires of the heart, are deedes before God, and principall parts of that obedience which he requireth at our hands. And therefore if the faithfull man should be taken away by death before he hath done any of the outward works of the law; yet should not his faith be without fruites, in that being sanctified in the inward man, he doth now in soule and spirite serue the Lord, and desireth abilitie and opportunitie in act to doe his will, and to honour his name; as appeared in that penitent malefactor that died with our Sauiour Christ.

Luk. 23. 42.

Another thing I am to admonish you of, that you be not as the couetous men of the world, who so gape vpon that they further desire, as they consider not, but rather forget that which they alreadie haue, and hauing much indeed, in their opinion haue nothing: and to all purposes and vses doe as well want that which they haue, as that which they haue not. So it oftentimes happeneth to the deare children of God, that whilest they looke and breath after that which they haue not yet attained vnto, they forget and neglect that which they haue receiued, and vse it not to their comfort and reioicing, as otherwise they should. This ouer-reaching and importunitie of theirs, Satan abuseth against them, from the opinion of hauing nothing, to blind their eyes not to see the present grace and goodnes of God towards them. It is true, that the Apostle saith, that in the course of godlines and religion, we may not thinke we haue attained the goale, or are come vnto the end of our race: but, forgetting that which is behind vs, and preacing on vnto that which is before, must contend (as to a marke) vnto the reward of that most high calling

Phil. 3. 11.

calling of God in Christ Iesus, But he speaketh it not to this end, that we should not in thankfulness acknowledge the former mercies of God bestowed vpon vs, or not vse them vnto our comfort, as testimonies of his loue and fauour towards vs; but that we may not stay in our present profiting, but adde daily a new and fresh increase; that as from a larger and greater heape of benefices, wee may more and more assure our selues, that we are beloued of God, and shall enioy the inheritance of his kingdome. When the Apostle saith, *Werke your saluation, &c. & labour to make your calling & election sure*: though the meaning be not, that we should put confidence of saluation in workes, yet it telleth vs, that the works and fruits of our faith are testifications of Gods spirit dwelling in our hearts more euident and pregnant, than that Satan himselfe can or dare denie them. Wee may not suffer our selues to be so ouerborne of the enimie vnder the colour of zeale and desire to doe well, as not to remember wherein the Lorde hath already giuen vs some part of wel-doing: not so to strue vnto that we haue not, as to forget that which by his grace we alreadie haue: but rather with all thankfulness acknowledging the goodnes of God, from thence assure our selues of the continuance and finishing of the worke begun. In the courses of the world, as slownesse getteth nothing, so preposterous hast looseth all. It is the subtiltie and malice of the enimie, when he can not hold vs with himselfe, to hasten & push vs on so fast and so headlong, as by rashnesse wee may fall into that, which by forwardnesse we had escaped. Good things to come, therefore we must holde them in hope, and pursue them in peace: but the good we haue alreadie attained vnto, we must so farre reioyce and comfort our selues in, as from thence we may be able to sustaine and support our cause against the enimie, and from that we haue, to let him vnderstand that we doubt not of that which remaineth: that the Lord will both continue and confirme the worke of his owne hands, and not forsake the same vntill it be accomplished in his kingdome of glorie. Thus I haue in great hast and confusedly set downe so much as presently came vnto minde:

minde of those things which often heretofore I haue writt en  
vnto you: humbly beseeching the Father of all mercie and  
God of all consolation, who hath annointed you with the  
oyle of his grace, sealed you with the spirit of adoption, and  
giuen you a sure earnest and pledge of euerlasting saluation,  
to increase vpon you, and in your heart the measure of faith,  
and multiply your fruits in all manner of well doing, make  
you strong against the face of your enemy, and crowne you  
with victorie in the day of battaile, that you may praise his  
name in the day of your deliuerance, glorifie him in the  
whole course of your life; and finally enioy with the  
rest of his Saintes, that eternall kingdome of  
glorie, prepared for all those that  
loue & feare him, Amen.

*FINIS.*





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